THE CHINESE RECORDER

Published Monthly by the Editorial Board
Headquarters, Missions Building, Shanghai, China

Editor: Rev. FRANK R. MILLICAN

Editorial Board

Chairman, Rev. ALEXANDER BAXTER
Vice-Chairman, DR. Y. Y. TSU

Rev. C. W. ALLAN	Dr. JOSEPHINE LAWNEY	Mr. Y. LEWIS-MASON
Miss CORA DENG	Mrs. HERMAN LIU	Dr. C. S. MIAO
REV. W. H. HUDSPETH	Mr. C. H. LOWE	Mrs. D. ROBERTS
Mr. KIANG WEN-HAN	DR. J. USANG LY	Rev. Z. K. ZIA

Correspondents

Rev. E. C. LOBENSTINE	Mr. E. LOCKWOOD	Bishop R. O. HALL
Dr. D. W. LYON	Mr. E. BALLOU	Mr. GILBERT MCINTOSH
Rev. HUGH MCMILLAN	Dr. R. C. AGNEW	Rev. E. ROWLANDS

Vol. LXVIII November 1937 No. 11

EDITORIALS

ECUMENICAL CONFERENCES

Stockholm, Lausanne, Jerusalem, Mysore, Oxford, Edinburgh—these are mere names of cities to many but to others they stand for some of the most significant movements in the religious world in our times. Among less well-known names are Bièvres and Salzerbad, the centers in which were held in the summer of this year, under the auspices of the World's Student Christian Federation, a Bible Study Conference and a South Eastern Europe Leaders' Conference, respectively. One of the most unique events of the Conference at Bièvres was a symbolic wedding between Prince "Oecumenism" and Cinderilla-Princess "Ecclesia." This beautiful wedding aptly expressed the spirit of our times and the position the Church occupies in the modern world. The Church has spread until it finds itself in a world situation. It is face to face with the peculiar problems that arise as a result of the nations of the world becoming parts of a world-wide community where the good or ill of one means the welfare or injury of the others.

In order that Recorder readers may be more conversant with these movements and the present trends in the Church, and especially that we may be prepared for the forthcoming Conference of the International Missionary Council to be held in the Far East in 1938 as well as the Ecumenical Youth World Conference which is called to meet in Amsterdam in 1939, we will give briefly a few items of

interest in connection with the recent Conferences at Oxford and Edinburgh.

THE OXFORD CONFERENCE

Christian workers have been watching with intense interest the Conference on Church, Community and State which met at Oxford in July. Before the Conference, Church leaders were made somewhat conversant with the Preliminary Papers of those entrusted with the work of preparation. The efforts of Dr. Oldham have been especially out-standing. During the Conference the partial reports released to the press were read with interest. Now the papers and discussions of the Conference itself are available. These center around five topics developed by five Sections of the Conference. As the topics and the findings of the Conference are already occupying, and will for some time continue to occupy, a large place in the thinking of Christians in China, and as these have a vital bearing on the work and problems of the Conference to be held in the Far East in 1938, we will give them here. They were as follows:

1. The Church and the Economic Order
2. The Church and the Community
3. Church and State
4. Church, Community and State in Relation to Education
5. The Church and the World of Nations

The Recorder is presenting and will continue to present much material relevant to these topics as they relate to the life and work of the Church in China. We are especially glad, therefore, to be able to present in this issue the "Message" to the churches of the world as adopted at the closing session of the Oxford Conference. In order to get a fuller understanding of the affirmations and the challenge of the Message of the Conference, the full reports of the Sections should be read. Meanwhile the Message itself furnishes much food for thought, so a few observations on its significance may be helpful.

In reading the Message one is at once gripped by a phrase in the opening statement. It reads as follows: "message to the Churches of Christ throughout the world." The phrase "Churches of Christ" is important enough in itself. The Message is shot through with a feeling of loyalty to Christ. It contains such important assertions as, "pre-eminently the Church must manifestly be the Church, still united as the *one Body of Christ*"; "committed to the fulfulment of the will of *Christ, its only Lord,* and *united in Him* in a fellowship of love and service"; and "making known the *Good News of Christ* by word and action". Thus we may say that the message is strongly Christo-centric in the sense that Christ is accepted as the "only Lord" to whom the Church owns allegiance and by whom the Church is brought into unity with God and His purposes. The church is the Body of which Jesus Christ is the Head.

But the *new* emphasis in this opening statement is in the phrase, "throughout the world." In this Conference as in all the other recent conferences, the special force of this phrase has been felt. Paul addressed his writings to the churches throughout Asia and the then known world, but now we are in the midst of a truly world-wide community intricately and closely knit together in many ways. The Conference then rightly envisages "The Universal Church, surveying the nations of the world, in every one of which it is now planted and rooted." This Conference has brought into bold relief this ecumenical aspect. The delegates were frequently introduced to the terms "ecumenical" (oecumenical) and "ecumenicity". Some of us may need to take time out to drill on the meaning and to absorb the full significance of these terms. However, it is not the words that are of prime importance. It is the *fact* that the Church is a universal Church and is a vital part of a world community. This is a tremendous fact. True, the Church is "called out" yet long ago Jesus prayed, "not that thou shouldst take them from the world, but that thou shouldst keep them from the evil". He tried to impress upon the disciples that they were to be the salt of the earth. They were to reflect the light of the Christ in *this* dark world. So the task of this universal Church is clearly defined. It is to build up the Kingdom of God on this earth. "Thy kingdom come, thy will be done on earth," not on a part of the earth but on the whole earth, that is the goal of the Christian enterprise.

Now what are the specific features of this kingdom as revealed in the Message? They may be summarized as follows: there is to be a world-fellowship of love and service in Christ; the whole Church is to engage in this task of bringing in a world order based on love and cooperation and acknowledging a common Heavenly Father. This implies mutuality and unity of spirit. The Church itself is not only to possess this spirit, it is to try to permeate all society with this same spirit and bring it into obedience to the will of God as revealed in Christ. This implies some very radical changes in the existing order of things. These are briefly, (1) A united Church, breaking down the barriers that now divide us and joining in a common witness and service in the midst of this chaotic world; (2) A world free from hatred, strife and war; (3) A just economic order in which the present "indefensible inequalities" are eliminated and all men alike have opportunities for the abundant life—materially as well as spiritually—promised by Christ; (4) Religious freedom and toleration, a world in which men may safely worship God according to the dictates of their own consciences.

What are the methods proposed for bringing in this Christian World Community? We are to start with confession of sin and repentance. There is no note of human self-sufficiency or of self-justification. And then the Church is "to proclaim the word of God and to make disciples, and to order its own life in the power of the Spirit dwelling in it." No power of state or society may be allowed to prevent the Church from this testimony and service.

The Message ends on a note of triumph. This is as it should be. In these dark and chaotic times it is easy to fall into pessimism. In fact, what else can be expected of those who cannot see any divine plan working out in human affairs? When all else fails and the whole picture looks dark, the Christian has the assurance that "behind the dim unknown standeth God, keeping watch above his own." The Christ said, "Be of good cheer, I have overcome the world." It is in this faith that the Church goes forward to the great task of bringing in the Kingdom of God in human society.

THE EDINBURGH CONFERENCE

At the Second World Conference on Faith and Order, held at Edinburgh on August 3-18, there were present a total of 359 delegates, representing 123 autonomous Churches throughout the world. The purpose of this Conference was to carry on the study of the questions of faith and order which was begun at the Lausanne Conference. By confessional groups the Conference was made up as follows:

Anglican	15 bodies,	70 delegates		Methodist	13 bodies,	46 delegates	
Baptist	5 ,,	17 ,,		Old Catholic	1 body,	4 ,,	
Congreg.	5 ,,	18 ,,		Orthodox	9 bodies,	20 ,,	
Disciples	3 ,,	9 ,,		Other Eastern Churches	4 ,,	6 ,,	
Friends	4 ,,	9 ,,		Presbyterian & Reformed	31 ,,	85 ,,	
Lutheran	17 ,,	44 ,,		United Churches	6 ,,	20 ,,	
Mennonite	1 body.	1 delegate.		Unclassified	9 ,,	10 ,,	

In addition there were present 84 alternates. 53 youth and a small number of members of different Commissions, making a grand total of 504.

The key-note of the Conference was given by the Archbishop of York in the opening Service in St. Giles Cathedral. He claimed that the unity of the Church of God is a divine reality and that it was the task of the Churches not to create that unity but to exhibit it. He remarked, "We could not seek union if we did not already possess unity." He further pointed out that though the Churches are one in their essential faith, they are also one in the weakness and incompleteness of their faith.

The Conference was divided into four Sections, one on each of the four subjects of the program: (1) The Grace of Our Lord Jesus Christ; (2) The Church of Christ and the Word of God; (3) Ministry and Sacraments; (4) The Church's Unity in Life and Worship. Later the Conference met in full session where the Sectional Reports were revised and adopted.

The spirit of unity throughout the Conference was expressed in the following *Affirmation of Union in Allegiance to the One Lord.* "We are one in faith in our Lord Jesus Christ, the incarnate Word. We are one in allegiance to Him as Head of the Church, as King of Kings and Lord of Lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us." But this claim of oneness should not blind us to the evidences of very wide differences of viewpoint on the part

of the members of the Conference. These differences are due partly to inherited conceptions of the nature and work of the Church. The Recorder has been presenting some articles on the Church which reveal wide differences on the part of missionaries in China. In the next issue will appear a brief Symposium revealing further convictions on this question. These articles may be taken as a point of departure for further careful consideration of the question as related to our situation in China. The churches in China, being freer from some of the binding historical traditions of the West, may be able to seize upon the essential elements and, under the guidance of the Spirit of God, take a short cut to a truer unity. Much progress has already been made both toward organic union and toward the feeling of oneness. Another reason for these divergences of opinion and practice is found in the differences in the social and political background of the various churches in the West. It was hard for the European representatives to understand the (to them) extremely individualistic temper of the American delegates. On the other hand, American leaders confess to having gained from the discussions of the Conference a broader conception of the nature of the Church and its corporate expression in the life of the nations. Here again the Chinese mind will no doubt have a distinctive contribution to make. While remaining loyal to Christ and the central convictions of the New Testament, it may give birth to new forms of organization and expression which will greatly enrich the life of the universal Church of which it is an integral part.

The Conference approved, under certain conditions, a proposal that the churches be invited to establish a World Council of Churches, to meet every five years, under whose auspices the special work of Faith and Order and also of Life and Work should be carried on. To carry out this proposal, seven members were appointed to serve with seven appointed by the Oxford Conference as a Committee of Fourteen. "This Committee is to prepare the detailed plan and to arrange for issuing the invitation to the Churches to appoint representatives to the new Council, the plan to be submitted for final approval to the Edinburgh Continuation Committee. Meanwhile, until the Council is set up (which will probably take several years) the work of the Faith and Order Movement is in the hands of the Continuation Committee, the Archbishop of York being re-elected its Chairman, and Canon L. Hodgson its Theological and General Secretary. The Committee is a very large one, in order to be representative of all the Churches that cooperated in the Edinburgh Conference. When the Council meets, it is expected that this representative function will then be provided for in the Council itself (which will consist of representatives officially appointed by the Churches) and that then the Committee can be reduced in size if desired and become the Council's Commission on Faith and Order. Meanwhile it is to carry on the work begun at Edinburgh, to provide for further study by special Theological Commissions of those questions that still block the way to unity, and, when the time is ripe, to call another World Conference."

YOUTH IN THE COUNCILS OF THE CHURCH

One of the outstanding features of both the above Conferences was the place given to youth. At Oxford there was a Youth Section, comprising one hundred members under thirty-five years of age and from thirty countries. These had been officially appointed by youth organizations of the Churches or by independent youth movements. This Oxford Youth Section had been organized by the Ecumenical Youth Commission of the Universal Christian Council for Life and Work and the World Alliance for International Friendship through the Churches. These youth delegates were allowed to attend all the plenary sessions of the Conference but without the privilege of participation or vote. They held their own programme during the session of the separate commissions. At Edinburgh there was a somewhat smaller group of youth but they were allowed to be present as listeners in the meetings of the Conference Commissions. They formed a Continuation Committee of their own, and this Committee will collaborate in preparations for the Youth Conference in 1939. The Church is wise in thus giving the youth, who will soon be its active and responsible leaders, a true place in its councils.

. . . . . .

PLEASE NOTIFY THE *CHINESE RECORDER* OF CHANGE OF ADDRESS AS SOON AS MADE. FAILURE TO DO SO MEANS LOSS OF MONEY TO THE *RECORDER* AND A LOST MAGAZINE TO THE SUBSCRIBER.

WAR-TIME ADDRESSES OF YOURSELF AND OTHER SUBSCRIBERS WILL BE GREATLY APPRECIATED.

Message from the Oxford Conference to the Christian Churches

THE delegates to the World Conference on Church, Community and State, assembled at Oxford, England, from July 12 to 26, 1937, sent at the close of their deliberation the following message to the Churches of Christ throughout the world:

In the name of Christ, greetings.

We meet at a time when mankind is oppressed with perplexity and fear. Men are burdened with evils almost insupportable and with problems apparently insoluble. Even in countries which are at peace unemployment and malnutrition sap men's strength of body, mind and spirit. In other countries war does its "devil's work," and threatens to overwhelm us all in its limitless catastrophe.

Yet we do not take up our task as bewildered citizens of our several nations, asking if anywhere there is a clue to our problems: we take it up as Christians, to whom is committed "the word of reconciliation," that "God was in Christ reconciling the world unto himself."

The first duty of the church and its greatest service to the world is that it be in very deed the church—confessing the true faith, committed to the fulfillment of the will of Christ, its only Lord, and united in him in a fellowship of love and service.

We do not call the world to be like ourselves, for we are already too like the world. Only as we ourselves repent, both as individuals and as corporate bodies, can the church call men to repentance. The call to ourselves and to the world is to Christ.

Our Unity of Spirit

Despite our unfaithfulness God has done great things through his church. One of the greatest is this—that, notwithstanding the tragedy of our divisions and our inability in many important matters to speak with a united voice, there exists an actual world-fellowship. Our unity in Christ is not a theme for aspiration; it is an experienced fact. We can speak of it with boldness because our Conference is an illustration of it. We are drawn from many nations and from many different communions, from churches with centuries of history behind them and from the younger churches whose story covers but a few decades; but we are one in Christ.

The unity of this fellowship is not built up from its constituent parts, like a federation of different states. It consists in the sovereignty and redeeming acts of its one Lord. The source of unity is not the consenting movement of men's wills; it is Jesus Christ whose one life flows through the Body and subdues the many wills to his.

Race and Nation

The Christian sees distinctions of race as part of God's purpose to enrich mankind with a diversity of gifts. Against racial pride or race-antagonism the church must set its face implacably as rebellion against God. Especially in its own life and worship, there can be

no place for barriers because of race or color. Similarly the Christian accepts national communities as part of God's purpose to enrich and diversify human life. Every man is called of God to serve his fellows in the community to which he belongs. But national egotism tending to the suppression of other nationalities or of minorities is, no less than individual egotism, a sin against the Creator of all peoples and races. The deification of nation, race or class, or of political or cultural ideals, is idolatry, and can only lead to increasing division and disaster.

On every side we see men seeking for a life of fellowship in which they experience their dependence on one another. But because community is sought on a wrong basis, the intensity of the search for it issues in conflict and disintegration. In such a world the church is called to be in its own life that fellowship which binds men together in their common dependence on God and overleaps all barriers of social status, race or nationality.

War and Peace

In consonance with its nature as true community, the church will call the nations to order their lives as members of the one family of God. The Universal Church surveying the nations of the world, in every one of which it is now planted and rooted, must pronounce a condemnation of war, unqualified and unrestricted. War can occur only as a fruit and manifestation of sin. This truth is unaffected by any question of what may be the duty of a nation which has to choose between entry upon war and a course which it believes to be a betrayal of right, or what may be the duty of a Christian citizen whose country is involved in war. The condemnation of war stands, and also the obligation to seek the way of freeing mankind from its physical, moral and spiritual ravages. If war breaks out, then preëminently the church must manifestly be the church, still united as the one Body of Christ, though the nations wherein it is planted fight each other, consciously offering the same prayers that God's Name may be hallowed, his Kingdom come, and his Will be done in both, or all, the warring nations. This fellowship of prayer must at all costs remain unbroken. The church must also hold together in one spiritual fellowship those of its members who take different views concernng their duty as Christian citizens in time of war.

To condemn war is not enough, for many situations conceal the fact of conflict under the guise of outward peace. Christians must do all in their power to promote among the nations justice and peaceful coöperation, and the means of peaceful adjustment to altering conditions. Especially should Christians in more fortunate countries press the demand for justice on behalf of the less fortunate. The insistence upon justice must express itself in a demand for such mitigation of the sovereignty of national states as is involved in the abandonment by each of the claim to be judge in its own cause.

Church and State

We recognize the state as being in its own sphere the highest authority. It has the God-given aim in that sphere to uphold law

and order and to minister to the life of its people. But as all authority is from God, the state stands under his judgment. God is himself the source of justice, of which the state is not lord but servant. The Christian can acknowledge no ultimate authority but God; his loyalty to the state is part of his loyalty to God and must never usurp the place of that primary and only absolute loyalty.

The church has duties laid upon it by God, which at all cost it must perform, among which the chief is to proclaim the Word of God and to make disciples, and to order its own life in the power of the Spirit dwelling in it. Because this is its duty it must do it, whether or not the state consents; and the state on its side should recognize the duty and assure full liberty for its performance. The church can claim such liberty for itself only as it is also concerned for the rights and liberties of others.

Church and Economics

In the economic sphere the first duty of the church is to insist that economic activities, like every other department of human life, stand under the judgment of Christ. The existence of economic classes presents a barrier to human fellowship which cannot be tolerated by the Christian conscience. Indefensible inequalities of opportunity in regard to education, leisure, and health continue to prevail. The ordering of economic life has tended to enhance acquisitiveness and to set up a false standard of economic and social success. The only forms of employment open to many men and women, or the fact that none is open, prevent them from finding a sense of Christian vocation in their daily life.

We are witnessing new movements which have arisen in reaction to these evils but which combine with their struggle for social justice the repudiation of all religious faith. Aware of the reality of sin, the church knows that no change in the outward ordering of life can of itself eradicate social evil. The church therefore cannot surrender to the utopian expectations of these movements, and their godlessness it must unequivocally reject; but in doing so it must recognize that Christians in their blindness to the challenging evils of the economic order have been partly responsible for the anti-religious character of these movements.

Christians have a double duty—both to bear witness to their faith within the existing economic order and also to test all economic institutions in the light of their understanding of God's will. The forces of evil against which Christians have to contend not only are found in the hearts of men as individuals, but have entered into and infected the structure of society and there also must be combatted. The responsibility of the church is to insist on the true relationship of spiritual and economic goods. Man cannot live without bread, and man cannot live by bread alone. Our human wealth consists in fellowship with God and in him with our brethren. To this fellowship the whole economic order must be made subservient.

The questions which have mainly engaged the attention of the Conference are questions that can be effectively dealt with, in practice, only by the laity. Those who are responsible for the daily

conduct of industry, administration and public life must discover for themselves what is the right decision in an endless variety of concrete situations. If they are to receive the help they need in making responsible Christian decisions, new types of ministry will have to be developed by the church.

Youth and Education

The fulfillment of the tasks to which the church is called today lies largely in the hands of youth. Many loud voices are calling on young people to give themselves to political and social ideals, and it is often hard for them to hear the voice of Jesus Christ who calls them to be servants of the eternal Kingdom. Yet many of the younger generation, often in spite of ridicule and sometimes of persecution, are turning to him, and individually as well as in Christian youth movements devote themselves to the renewal of the life of the churches and to making known the Good News of Christ by word and action. We rejoice in their brave witness.

In the education of youth the church has a twofold task. First, it must be eager to secure for every citizen the fullest possible opportunity for the development of the gifts that God has bestowed on him. In particular, the church must condemn inequality of educational opportunity as a main obstacle to fulness of fellowship in the life of the community.

While the church is thus concerned with all education it has, also, a special responsibility to realize its own understanding of the meaning and end of education in the relation of life to God. In education, as elsewhere, if God is not recognized. he is ignored. The church must claim the liberty to give a Christian education to its own children. It is in the field of education that the conflict between Christian faith and non-Christian conceptions of the ends of life, between the church and an all-embracing community life which claims to be the source and goal of every human activity, is in many parts of the world most acute. In this conflict all is at stake, and the church must gird itself for the struggle.

As we look to the future it is our hope and prayer that the Spirit of God may cause new life to break forth spontaneously in a multitude of different centers, and that there may come into being a large number of "cells" of Christian men and women associated in small groups for the discovery of fresh ways in which they may serve God and their fellow-men.

We have deeply felt the absence from our fellowship of the churches that have not been represented at the Conference. Our hearts are filled with anguish as we remember the suffering of the church in Russia. Our sympathy and gratitude go out to our Christian brethren in Germany; we are moved to a more living trust by their steadfast witness to Christ and we pray that we may be given grace to bear the same clear witness to the Lord.

Toward a New World Unity

We have much to encourage us since the Conference at Stockholm twelve years ago. The sense of the unity of the church in all the world grows stronger every year. We trust that this cause

will be yet more fully served by the World Council of Churches, proposals for which have been considered by the Conference and commended to the churches.

We have tried during these days at Oxford to look without illusion at the chaos and disintegration of the world, the injustices of the social order and the menace and horror of war. The world is anxious and bewildered and full of pain and fear. We are troubled yet we do not despair. Our hope is anchored in the living God. In Christ, and in the union of man with God and of man with man, which he creates, life even in face of all these evils has a meaning. In His Name we set our hands, as the servants of God and in him of one another, to the task of proclaiming God's message of redemption, of living as his children and of combatting injustice, cruelty and hate. The church can be of good cheer; it hears its Lord saying, "I have overcome the world."

———=o=———

Lessons from the Lichwan Experiment*

P. C. HSU

THE Kiangsi Christian Rural Service Union has been experimenting in Lichwan Hsien, Kiangsi, for about two years. The experiment, though of recent birth and on a small scale, has attracted wide attention from friends both in China and abroad. This somewhat detached district is now being honored with a constant stream of interested visitors. They are anxious to know the why, what and how of this experiment. What is its possible contribution to the nation-building movement of China in general and the Christian movement in particular? What are its difficulties and valuable lessons? This article is an attempt on the part of one of the Lichwan workers to answer these questions.

In the summer of 1933 a group of missionaries met in Kuling to discuss the question: "How can Christianity present as attractive an appeal to present day youth as communism?" The meeting was attended by Madame Chiang Kai-shek who suggested that the Kiangsi Provincial Government might assign a dozen of the Hsiens just recaptured from the "Reds" to the Christian church for experimentation in rural reconstruction. After much consultation between the National Christian Council of China, the Generalissimo and Madame Chiang, and the Kiangsi Provincial Government, it was decided that the experiment should begin at Lichwan, a Hsien on the border of Kiangsi and Fukien. The Kiangsi Christian Rural Service Union was organized to take charge of this new enterprise. In the spring of 1934 the Union appointed Rev. George Shepherd as the first secretary. The work was financed by private donations, Madame Chiang being a large contributor. Five years were set as the period of experimentation. It is obvious that the aim of this experiment is to blaze a new path for the Christian movement in

*Translated from the "Chinese Church Year Book", by Mr. Jau Foo, Medhurst College, Shanghai.

China by creating an enterprise which can appeal to Christian youths for service to God and the nation.

The Kiangsi Christian Rural Service Union began its work with a campaign to recruit workers from Christian schools. More than ten college and high school graduates responded to this call. The experimental center was formally organized in the fall of 1934. It began with several villages in the Fourth District of Lichwan. This "village-unit-experimentation" aimed to work along lines of education, health, religion, farming, industry and domestic economy. Much help was received from the experience of many Tinghsien workers, who responded readily to invitations therefore. On the basis of their suggestions a "Construction Committee" was organized, an experimental "Tutor-Student System" started, and the workers were divided into two departments: Research and Experimentation, and Training and Extension.

When the general secretary, Rev. Geo. Shepherd, went on furlough, the work was slightly handicapped. In August, 1935, the writer was appointed the general secretary and from October, 1935, he was assisted by the former secretary. Since then the experiment has made headway.

Many obstacles confront the Lichwan enterprise: (1) The spirit of fellowship and cooperation is not well developed among the dozen young workers of both sexes. These come from different schools, with different temperaments, education, background and interests. Identification with a general purpose does not prevent divergence of opinion on small matters for personal reasons. (2) There is a tendency for workers not to stay long. The proverb, "A rolling stone gathers no moss" holds true of work at Lichwan. (3) Life at Lichwan is so rude and simple that very few first-rate experts care to join the enterprise. Work in education and rural economy suffer specially from this lack of qualified experts. (4) The local community is so poor in man power and economic resources that it thwarts the purpose of many experiments which were a success in Tinghsien, such as the "Construction Committee" and the "Tutor-Student System." (5) The original intention of this center was to avoid political connections. The workers, however, are now convinced, by the painful experience of the last two years, that without government aid the work cannot be carried far.

This enumeration of the many difficulties of this experiment must not be interpreted as complaining and grumbling on the part of the writer. Rural reconstuction is a new-at-bottom enterprise. Being original, it is difficult. If the workers grumble because they cannot rely upon example and precedent, they have at the same time compensatory chances for creation and originality. Nevertheless the writer is firmly convinced that rural reconstruction is far from easy. It is not a fashion or fad to be attempted by any individual or organization. Those who care to devote themselves to this work must arm themselves with strong determination and have many valuable virtues; such as, perseverance, endurance of hardship, the spirit of cooperation, adaptation to changing situations, and contempt for publicity and cheap success. Then, aided by government

authorities and local inhabitants, they can expect to achieve some success. The writer is also convinced that the success or failure of the Lichwan experiment depends, in the main, on whether the workers can adapt their practice to the changing reality, while still sticking to their original ideal.

To infer, however, that the Lichwan enterprise has achieved nothing would do a grave injustice to the workers. Here are some of its achievements:

(1) Fellowship among the workers has grown. The work still suffers from the lack of qualified experts and the easy turnover of workers, but factions, prejudice and personal differences among the workers have been almost entirely eliminated.

(2) The relation between the experimenting center and its environment has been much improved. The hostile, doubtful, passive and non-cooperative attitude of the Fourth District inhabitants toward the center workers has been conquered as a result of careful and painful work. On the other hand, the center decided to join hands with politicians in the spring of 1936. In February of that year one of the Lichwan workers was appointed administrator of the Fourth District. In the same month we attended a conference of fourteen rural-work institutions in Kiangsi, called by the governor of the province. This resulted in the formation of a "Committee of Kiangsi Provincial Government for the Betterment of Rural Life." From July, 1936, the center has been carrying on the threefold work as formulated by the provincial government in its three-year plan; educating, feeding and protecting. Since then the center has been formally connected with the government as well as with the church.

Conservative churchmen may be shocked to see this experiment thus colored with politics. But let them remember that novelty is the characteristic of all new-at-bottom enterprises. Why should they be surprised at this one more novelty—the addition of the political element into the experiment? We are aiming at the reconstruction of "rural life as a whole." This does not, of course, exclude the political aspect of life. More than this: we cannot expect to better rural life as a whole without a parallel improvement in political life. To improve politics, to turn it into a constructive force by applying the Christian principle to it, is the task of Chrstians.

The conservative churchmen insist that the only task of Christians is to preach the gospel and bring converted people into the church. We cannot accept this narrow viewpoint. While preaching has an undisputed importance, its aim is not necessarily confined to conversion and bringing people into the church; its method is not limited to verbal preaching and the use of language. The most important thing is to convince others of the value of the Christian spirit in daily living and doing. In a nutshell, science and religion should cooperate in the arduous task of reconstructing rural life as a whole.

The past two years have convinced the workers at Lichwan on the following points:—

(1) Rural reconstruction should be looked upon not only as one of the aspects of China's national salvation, but also as the best way out for Christianity in China as a whole. If Christianity is to make any important contribution to present-day China, it must serve the vast as yet forgotten farming population in creating a kind of new rural community based on Christian principles. It should be pointed out in this connection that the organized church is a part, but not the whole, of a Christian rural community.

(2) Rural reconstruction can achieve its end if and when religious sentiment, scientific method, educative process and political forces join hands in the work.

(3) The chief contribution of Christian rural experimentation is in its moral aspect. Hence the importance of developing excellent fellowship among its rural workers. They should have: (a) a true Christian spirit, the spirit of service, sacrifice and cooperation; (b) a sound body and a sound mind; (c) an intelligent outlook on the rural movement as a whole; (d) thorough professional training; (e) the virtue of perseverance and no turning-back.

(4) The work of rural reconstruction cannot be carried far without a parallel reconstruction in politics. For example, the thorough readjustment of the land system is the foremost condition for any true rural reconstruction.

In conclusion we may note that:

(1) The Lichwan experiment is an expedition on a new front on the part of the Christian church. Whether it turns out a success or a failure means a great deal to the future of Christianity in China as a whole. We sincerely appeal for advice and criticism of our work, and for help, both moral and material, from our church comrades.

(2) The Lichwan experiment began with "village unit reconstruction" and is now in the stage of the "district unit." The last stage of development will be the "hsien unit reconstruction" which necessarily involves politics. The adding of the political element to the experiment must not be interpreted as the giving up of the original purpose. Whether the center will be master or slave of politics remains, of course, to be seen.

(3) The Lichwan experiment originated in the purpose to create a new and effective appeal to Christian youth. Hence the program for training the younger generation in rural work should be planned without further delay.

———=o=———

The A B C of Co-operative Credit Societies

LI TSAI-YUAN AND J. E. BAKER

THE late Will Rogers once scoffed at Roosevelt's Farm Loan program saying, "I never heard before that farmers need to be encouraged to go into debt." In China, also, farmers need no encouragement to go into debt. They are already in, almost hopelessly. When compelled by sheer necessity to borrow,

the farmer can do so only at exorbitant rates of interest. Once he is in debt, it is like a quicksand; he usually sinks further and further.

Mission work is often conducted against seemingly hopeless odds because of this debt situation among the people who ought to be the church's constituency. So far as it offers a way of escape for the debt-ridden countryside, missions and missionaries have a real interest in co-operative credit societies. Hence the following outline is offered in the *Chinese Recorder*.

1. Write to The Rural Improvement Department, C.I.F.R.C., 6 Tsai Chang Hutung, Peiping, for its publicity material.

2. Popularize the co-operative idea by talks with likely prospects for membership in a credit society.

3. When interest has been aroused, call a meeting of a selected group to discuss and gain a thorough understanding of the sample constitution and regulations which have been received from the C.I.F.R.C. At least seven of the leading prospects should be present at such a meeting. A committee of three to five should be selected to work out definite plans.

4. When plans are ready, call a general meeting of not more than twenty prospects, including the originals. Use the following prepared agenda:

a. Elect a temporary chairman.
b. Report on how meeting and program were prepared.
c. Adopt a constitution (already drafted, subject to amendment) and sign or finger-print it, by all who have been selected as charter members.
d. Fill in membership cards.
e. Elect officers—Executive Committee
Council of Inspection.
f. Collect first installment on membership shares. This is a vital matter and none should take part in the meeting who are not able to pay this installment.

Once the members have paid for their shares, they have a "stake" in the organization. This share capital participates in any loan, and hence an outside money lender is relieved of much expense for investigating the status of the borrower, as well as much risk in the collection of the debt. This permits of a safe reduction of interest rates, charged to and by the credit society.

5. Apply for registration at *hsien* yamen, using forms supplied by Ministry of Industry at Nanking.

6. Adopt a seal.

Loans:

1. Should be made for productive uses only, except in dire necessity, where amount should be kept at a minimum.

2. Need not be secured by deposit of deeds or collateral, if member has been selected on basis of character.

3. Must be approved by Executive Committee.

4. Rate of interest should not be over one per cent per month.

5. Should be for a period not longer than one year.

Do Not:

1. Permit one member to dominate whole group.

2. Permit a borrower to use funds for purposes other than those approved when loan was granted.

3. Permit procrastination in payment of interest or principal.

4. Permit the society to go to sleep. Frequent meetings should be held in which literature prepared by C.I.F.R.C. is read to the group and plans are considered for other efforts at community improvement.

5. Permit the society to become an "exclusive" organization. As outsiders qualify for membership they should be admitted, up to the point that the society threatens to become unwieldy, when additional societies should be organized.

6. Try to do everything at once. Make a success of the credit society, before attempting a producer's society, etc.

Progressive benefits can be expected, however, if the society exercises a stimulating effect upon its members, inducing them towards thrift, enterprise and the elimination of local competitive extravagances.

———=o=———

Some of the Problems of Women

ROBERTA CHANG

SINCE Women are a part of society, the problems of society are partly the problems of women. The problems of Chinese women have been intensified by the low status granted them in Chinese society.

The main problems that Chinese women are trying to solve may be summarised as ignorance, poor health, selfishness and poverty. These, of course, are not peculiar to women, but since they are the outstanding phenomena and women have such a large place in society, women are particularly affected by them.

In spite of the recent emphasis upon education throughout the country, it is still true that a preponderant percentage of women may still be classified as ignorant.

Poor health is primarily a result of poverty which, in turn, has perpetuated the old custom of women giving place to men, oftentimes going hungry themselves in order to set the best before their men folk. Ignorance of food values and what happens to people who fail to eat proper food makes it easy for them to give the boys of the family the best and the girls the left-overs. The vast majority of Chinese women are under-nourished and this often applies to wealthy and poor alike. At the recent Olympic games, Chinese competitors did not have the same powers of endurance as those from other countries. Observers have remarked that the Chinese did not lack in skill, but apparently they could not stand the long strain.

The sphere of women's activities being very limited, and their experience confined largely to the home and care of children, it is quite natural that they should appear selfish and petty. Nothing but a larger acquaintance with the outside world through education and travel will enlarge the perspective of those who, for centuries, have lived out their daily round behind high walls or within a few miles of their birth place.

Poverty needs no explanation. For the majority of women, it has always existed in China. Rural bankruptcy, over-crowding in the fast-growing cities, scarcity of employment outside the home, low economic standards, these all fall heaviest upon the women in society.

Whereas the universal problems of ignorance, poor health, selfishness and poverty apply to the great masses of women throughout the country, there is a growing middle class which is struggling with many problems peculiarly its own. These women have come well along the road toward higher standards of living, but have been caught half-way between the old and the new. Most of them cannot retreat, neither can they go forward.

The first great need of this growing middle class of women is for some definite vocational guidance following the completion of their education. Vocational guidance is being talked of for men, but as yet very little has been done toward solving this problem for women.

Although society grants a theoretical equality between men and women, the old social psychology still holds and makes it hard for women to make a place for themselves in the professional or business world, and quite often forces them to accept a comfortable life through marriage. The fact that both unmarried and married women have a very low status in society and are granted no real equality aggravates this situation.

Many who are not so distressed over being without employment, and have decided to marry early in life, have little knowledge of the place and work of the home. This lack of understanding of the place and work of the home is just as true of men as it is of women. One of the real problems here is that far too many men in this middle class think of women as being mere playthings. The double standard still has a great influence in society and all the protests of modern women have had little effect on it. Entering into the marriage relationship without a thorough understanding of the responsibilities involved, accounts for much of the unhappiness of both men and women. Too early marriage for both men and women adds to this growing confusion in the minds of young married couples.

The problem at present being felt so keenly in the West, of the need for some provision whereby married women may carry on their professional career, is becoming quite acute in China. Many couples in this middle class marry on the assumption that they will have two incomes, neither of which is adequate to support a family, and when the wife is obliged to give most of her time to family responsibilities, both the husband and the wife feel that something is wrong.

Particularly in the large cities there are throngs of women with some education who attend movies, read modern novels and suppose

that life, particularly that which is influenced by Hollywood, is nothing but a round of pretty dresses, gay parties and selfish pleasures. It is not surprising that women who come under the spell of these Western influences neglect their homes to the detriment of themselves and of society.

On the other hand, there is also a large class of women who, with some education, devote themselves to house-keeping and to a small ring of friends, ignoring completely the social problems that are outside their homes and their experiences. These two latter classes of women, the pleasure-bound and the home-makers form a large class in Chinese society, and make it exceedingly difficult to get groups of women together where they are most needed for social action. Added to this is the fact that the poor cannot be expected to interest themselves in social work, and the rich have no sense of responsibility toward society.

How may the New Life Movement set forces in motion that will help to solve these outstanding problems of women? Activities looking toward the solution of women's problems must be both preventive and curative.

The greatest single force working toward the prevention of these social problems of women is, of course, the school. Unfortunately, in most sections of the country, compulsory education, where it exists at all, applies only to boys. Once again the needs of the girls are put aside so that their brothers may be prepared to take their places in what is still very much a man's world. Where education for girls does exist, it is not always of the kind that prepares them to meet the practical problems that they must face in our work-a-day world.

Very little attention is as yet being paid to the health of school children. In the vast majority of schools, the desks are too high or too low, the school rooms are poorly lighted and there is very little opportunity given the girls for outdoor activities that make their bodies strong. The few little exercises that they are given in the school yard are a step in the right direction, but they do not begin to meet the real needs of Chinese girls. Physical examinations are at present being made only in a few large centres.

In addition to physical activities there should be added those social activities that help girls overcome their timidity and their narrow outlook.

If preventive measures are best implemented in the school, then there must be an equally large sphere for promoting curative measures. Some of these may be met through a nation-wide campaign for hygiene and health for women and children through mass education, discussions, inspection tours, mothers' meetings, exhibits, lectures, pageants, parent-teachers associations, the study of civics and the care of children. With such activities being widely promoted tremendous environmental changes might be brought about in course of time.

For the women of the villages, hand-work, gardening, home remedies, nursing the sick, raising of domestic animals and poultry

as well as singing, group games, and mothers' clubs are all excellent curative remedies for what ails our present-day society.

Unfortunately, the vast majority of Chinese women of all classes have no philosophy of life, and those who think about it at all just follow modern trends. Here is a place where the New Life Movement should offer guidance to the modern women of China. High character, right attitudes, incisive thinking, good health, knowledge through reading and through travel, these are standards that may very well be set up by the Movement as offering guidance to the women of our day.

Last but not least, one of the strongest curative measures possible is suitable recreation. Far too many women still stumble into the pit-falls of mahjong and gossiping parties. The only antidote for this will be a thorough-going program of wholesome recreation for both indoors and outdoors and promoted on a nation wide scale.

To those engaged in studying how to meet the social problems of Chinese women, the outstanding difficulty is the dearth of women who are really trained to help meet some of the needs of the hour.

———=o=———

What Can a Local Women's Club do for Family Welfare?

CHU WU WEN CHIA

IT goes without saying that in China the family is the basic unit of society and serves as the nucleus of our social life. In the meantime, it should be also admitted that Chinese women play a very important part in the family because it is considered to be their primary duty to take care of the household. In spite of the fact that some of the young girls are now venturing to take up some profession outside, the majority of the Chinese women still regard the home as the only place where they belong. It is regretable, however, that because of the lack of the necessary education and training, the Chinese women do not know how to manage their homes in a scientific, economic, and efficient manner. Even in the so-called modern homes, a close examination may reveal that most of them are modern only in appearance while little attention is paid to such fundamental things as nutrition, sanitation, recreation, and child care, etc. Therefore the first thing that should engage the attention of a local women's club is the promotion of family welfare. In order to attain this object, it should, above all, make a careful survey of the conditions of each individual family under its jurisdiction with a view of finding out what are most lacking and most needed there. The next step is to classify the families into several classes according to their needs and economic status. In my opinion, the club should devote its time to the following activities:

(1) **Home Management.**—In a broad sense, home management may include everything that pertains to the home. But here particular importance is attached to the following matters:

(a) *Family Budget-making.* By budget-making we mean that it is not only necessary for a family to balance its income and

expenditure but also to spend its money in a sensible way. In other words, a mistress must know how much of the family income should go to food, how much to clothing, how much to medical care, and how much to recreation, etc. In view of the fact that in most of the Chinese families the mistress usually holds the purse, it is up to her to make a family budget. In order to help the average woman solve this problem it is well to suggest that the women's club should draw up a few model budgets for the families of different classes to follow, taking into consideration their economic status and the standards of living in the locality concerned.

(b) *Interior Decoration.* It cannot be denied that our thinking and action are largely influenced by our environment. As the home is the place where we spend our daily life, it becomes essential to keep our home clean, orderly and comfortable. In the western countries, interior decoration of the home has almost become an art. On the other hand, when we visit a Chinese home, we usually find it in a disorderly condition or short of artistic arrangement. To say nothing of the women belonging to the poor families, even those who are rich know very little about interior decoration. They would be satisfied if they could buy some luxurious pieces of furniture. As to whether or not their colors or shapes are well matched or where they should be placed in the home, they do not care at all. It behoves the women's club to enable the average woman to cultivate an artistic taste in arranging the household. For this purpose, it may set up a model home in the district, which would be kept open to every woman for inspection. In the meantime, it may use other methods, such as pictures, night classes, lectures, etc., to arouse their interest in this matter.

(c) *Gardening.* Besides interior decoration, the club should also induce all women to realise the importance of gardening and supply them with the necessary information. The reason is that gardening not only helps to beautify our homes but also gives these women of leisure good recreation.

(2) **Home Hygiene.** It seems to me that the most serious problem that confronts the Chinese families is the lack of fundamental knowledge concerning sanitation. For instance, spitting on the floor, exposing of food, poor ventilation, sharing towels and so on are common phenomena. This is because most of the Chinese people have no idea as to what germs are and how they menace. Hence the women's club should devote a large portion of its time to spreading common knowledge in medical science among the women, especially the uneducated ones, and helping them to improve the sanitary conditions in the home. In this respect, a lot of things can be done if the club can secure the cooperation of other health organisations. At least, it should try by every means to arouse public interest in this problem.

(3) **Recreation.** In China our social life is very irrational. Although the number of amusement places is increasing in the large cities, such places are only for the upper classes. The poor people have practically no opportunity for recreation. Even most of the well-to-do families prefer playing "ma-chang" (majong) or other

gambling games to going to a movie or attending a concert. The only kind of entertainment they know is to give costly dinners, as a result of which both the hosts and guests usually become ill because of over-eating or excessive drinking. In short, the work the women's club should do in this field is two-fold. On the one hand, it should get the women of the upper classes interested in music, art, picnics, and other outdoor exercises or in taking part in social service and philanthropic activities, so as to lead them toward more wholesome recreation and amusement. On the other hand, it should establish community centers in the various localities where facilities for recreation or group life may be provided for the poorer women and their family members.

(4) **Child Welfare.** Proper care and training for children is another serious problem that calls for the efforts of the club. It is unnecessary to point out the high rate of infant mortality in this country. Those children who may have a chance of surviving are usually neglected in their physical, intellectual and moral development. Of course the responsibility rests upon the shoulders of the parents, especially the mothers. But we cannot blame them for their ignorance. It is the duty of the educated women to counteract such ignorance by helping their less fortunate fellow-women in understanding the most elementary principles concerning child welfare.

What I have brought out in the foregoing outline are merely general suggestions. As to how each of the suggested matters should be carried out, that would require further investigation and more careful planning. But first of all, it is necessary to produce enough trained social workers to be distributed to the different clubs that may be organized, so that they may have competent leaders to deal with the various problems involved in family welfare. For this reason, I am of the opinion that, if possible, a training class should be conducted which would offer courses in social work for a short period, say from six months to a year.

———=o=———

The Leprosy Relief Work in Nanchang

KIMBER H. K. DEN

THE presence of a million lepers in China constitutes one of the very pressing problems facing Chinese leaders today. Both the Provinces of Kiangsi and Kwangtung have large leper groups—no exact count has ever been made, yet for years no relief work of any kind was done by either the Government or the Church for the eradication of this dread disease. Then, six years ago, the visits of Mr. T. C. Wu and Dr. Huizenga aroused some of the people of Nanchang, both Christians and non-Christians, to an awareness of our responsibility to this neglected group of the "least brothers." We determined to accept this long challenge of doing something for them even in a very small way.

China was distressed by political unrest and business depression. It was a long, hard struggle before we succeeded in raising the funds

sufficient to start a leper asylum with accommodations for forty lepers. Since this leprosarium was started, lepers have been coming to us every day from different parts of the province. Our limited means of support, of course, forbade our receiving all who came and many applicants had to be turned away.

But our work was not going unnoticed. Early in 1934, one of my personal friends, a very devoted Buddhist, offered us five hundred dollars a year to provide care for ten more lepers, provided that the local committee would find the means to care for another ten. Such a challenge was, of course, unhesitatingly accepted by the committee, and the total members of lepers was consequently increased from forty to sixty.

For the past five years, since its founding, the Nanchang leprosarium, being limited by its inadequate equipment and insufficient staff, has been maintained as not much more than a home for the lepers. Owing to the lack of a resident doctor it was found very hard to give regular treatments. All the medical treatments given at that time were done by a resident nurse according to the instructions of a visiting doctor from the Nanchang General Hospital. Anyone who realizes the long distance between our leprosarium and that hospital from which we get the voluntary service of our medical adviser, Dr. S. C. Wu, will not wonder why close medical supervision and efficient service have never been maintained. With a distance of seven miles, it always takes a visiting doctor half a day to make a round trip. In this case we can hardly expect a visiting doctor to make a round trip to the hospital more than twice a month without affecting his own work in the hospital. Such an arrangement, though far from being satisfactory, has been all that we could do for the past few years under the circumstances. Since last summer, with the support of government funds, we have been able to employ two resident doctors who are to give their full time to the medical work of our leprosarium. Since the employment of these two resident doctors, not only have regular treatments been given to leprosy cases, a close supervision of the general health condition of all of our lepers has also been maintained, which I think is a very notably forward step in the efficiency of our work.

The increase of our staff has also necessitated the improvement of our laboratory equipment and the expansion of our staff buildings. Last summer our provincial government gave us a sum of eleven thousand dollars for building purposes, with which we put up a general office building, a new staff building and a large common dining hall, besides nine wards for the new patients. With the completion of the new office building, we were enabled to turn our old administrative building into a separate medical hall. This consists of a dressing room, consultation room, a laboratory and a drug room. Last summer, with the help of gifts from General Feng Yu Hsiang and Dr. H. H. Kung, the Minister of Finance, we were able to purchase some of the most essential laboratory apparatus that we have been very badly in need of for our medical work.

The new arrangement of our leper patients according to the nature of their cases is another notable development of our work which I cannot pass without mentioning. During the past few years, owing to the limitation of our accommodations, we have been only able to take care of sixty lepers, all of whom are being grouped together in one section with no regard to the condition of their diseases. With the addition of nine new units, we have been able to maintain two main sections for the care of our male patients. In one section, on the other side of our hill, we have grouped together those cases which are either "burnt out" or cured. In the other section, we are keeping the active cases, where active treatment is being instituted. In other words, we are trying to maintain as nearly as possible an active medical section where patients are vigorously treated with all the available means at our disposal, and at the same time, trying to keep what amounts to an ordinary leper asylum, where only periodic observation is necessary. In addition we have also opened a separate ward for women patients in fulfilment of our long-cherished hope. Nearly all the leper patients that we can find in the villages nearby have been admitted to our leprosarium. So no attempt is being made to open any village clinic. But for the convenience of those leper patients who have their homes in the city, we are maintaining a city clinic at the Nanchang General Hospital. It is open twice a week. But we attend to special calls of leprosy cases at any time when required. Another arrangement has also been made with the local police authorities for sending to us for examination any suspected cases of leprosy that they may find in the street, so as to be sure that every leper patient in the city may receive treatment of some kind.

The question of the support of our patients has been a very acute problem with us for the past few years. As nine-tenths of our lepers come from very poor families, they are admitted entirely on the basis of charity without any charge. For the support of our original sixty lepers, our local board is maintaining a budget of $6.000 a year. For this we get an annual grant of $1.500 from the Chinese Mission to lepers, $2,000 from the provincial Public Health Bureau and the remaining $2,500 is raised locally by voluntary contributions. At the cabinet meeting of our provincial government last spring, a resolution was unanimously passed that a sum of eleven thousand dollars be appropriated to us every year for the support of 180 more lepers. But in the budget of our government a grant of only $3.00 is allowed for the food of each patient every month. Such a rate is far from being enough to cover even the cost of their poor food, not to say anything of the nourishment which is so essential in the success of their treatment from the medical point of view. But under the limitations of our small budget we can hardly do anything to increase their food allowance. As a possible way to the solution of this problem, we have lately raised a sum of $300 among our friends to be given to our lepers as capital to start the work of a brick kiln in our leprosarium. This is started with the hope that any profit which they earn will go as subsidy to their food allowance. A committee has already been

formed by those lepers who have had some experience in that kind of work before. Such kind of work not only gives them a sense of responsibility for their own support, but also gives them something to do to make their lives more happy and useful.

Though nine-tenths of the financial support of this leprosarium comes from non-Christian sources, we have been able to maintain it as a purely Christian institution. Regular Sunday services are held every Sunday by the ministers of different churches in the city in turn, in addition to other weekly religious meetings and devotional services taken by the lepers themselves. Last Easter there were twenty-two lepers presented to me for baptism. The local ministers of the China Inland Mission were largely responsible for the preparation of this group of lepers for baptism, as their church is about half-way nearer to the leprosarium than my church and therefore they find it more convenient to do this.

Last fall, when Bishop Huntington visited Nanchang for his regular round, he also confirmed 28 lepers who take their communion about once a month, on the first Sunday of each month. Should we be fortunate enough to get the service of a resident pastor someday, the spiritual needs can be met more adequately.

Here in this little piece of service we see a true manifestation of the Christian spirit of unity, forgetting all our differences.

As a matter of fact, the function of our Nanchang Mission to lepers does not end with the mere erection of a lepers' asylum. Nor are we satisfied with the care of only a limited number of lepers in an isolated quarter. The scope of our relief work for the lepers also includes a program of education of the public to a better understanding of leprosy as a curable disease, through publicity in local papers, public talks in schools and through wide distribution of pamphlets on leprosy work. At present the Mission is also making an effort to cooperate with the local Public Health Bureau with the hope that it will invite or appoint various medical institutions and practitioners in the city to represent the Health Bureau in giving treatment to lepers, and that the Health Bureau will print in local papers, at least once a week, a statement that leprosy can be cured, if the treatment is started early and persisted in for two or three years.

By carrying on these two methods side by side, namely, (1) giving treatment to actual cases, and (2) preventing new leprosy cases by means of public education, we believe in course of time we may accomplish something for the eradication of this dreadful disease from this part of the country.

———=o=———

The Chinese Missionary Society

T. E. TONG

OUR Society was born in the fall of the year 1918, and is now *nineteen years old.* It was started at Kuling by seven warm-hearted Chinese Christians, three gentlemen and four ladies. They had a clear vision and a call from God, and in His providence, were led to organize a *self-supporting Chinese Missionary*

Society. That is, they were to send Chinese missionaries to far away districts under a Chinese organization with funds raised from among Chinese churches. God has taken care of the Socety, so its work has kept on growing year by year and has become a nation-wide and *interdenominational missionary movement.* To-day I am very happy to give a short statement about it under two general headings, the Past History and the Present Work.

I. Past History

1. *Founders and Early Supporters.*

The founders of the Society were seven in number. Their names are as follows:

Miss Mary Stone, M.D.	Shanghai
Miss Christina Tsae	Nanking
Miss Kate Woo	Hongkong
Mrs. F. H. Sung	Peiping
Rev. C. Y. Cheng, D.D.	Peiping
Rev. W. P. Cheng, Ph.D.	Shanghai
Dr. Z. T. Yui, PhD.	Shanghai

Two of these have since died, and have gone to their Heavenly Father. In addition to the founders there were several strong supporters in the begining; such as, Rev. Z. T. Kaung, D.D., Rev. L. P. Nyi, Mrs. Y. Y. Mei, Dr. J. L. King, Mrs. S. H. Tsao and many others. Some of them have been serving on the Board since the Society was officially organized. The work of the founders and supporters deserves praise and honor.

2. *Purpose and Nature.*

The purpose of the Society is to preach the Gospel of Christ on the *frontier areas* where the grace of salvation has not yet been known, and to stimulate the missionary spirit in the Chinese churches (Matt. 28:19,20; I John 2:1,2; I Cor. 2:2; and John 4:42). The Society takes the Old and the New Testaments as its basis, and is ready to cooperate with every church, every missionary organization and every Christian, regardless of denominations.

3. *Organization and Constitution.*

The Society is national and inter-donominational. All Protestant Chinese Christians of any church or denomination are eligible to its membership. It has a *Board of Directors* composed of twenty one members from different provinces, elected by the *General Conference which meets once every three years.* The Executive Committee of the Board is composed of eleven members, and meets every month for the care and guidance of the work.

4. *The Work of the Pioneers.*

As soon as the Society was officially organized, our first president, Rev. C. Y. Cheng, D.D., sent forth *seven missionaries* to Yunnan to do commission service. After they had come back with striking reports, groups of missionaries were sent out to do preach-

ing, medical and school work. For the past 19 years there have been 18 dedication services, and altogether *forty missionaries have been sent out* from the Shanghai head office. They have all done very well and worker successfully. *In the early years the Yunnan people refused to receive any missionaries*, not even consenting to rent houses to them; but after they found out that this Society was a Christian organization, composed purely of Chinese, this old suspicion and misunderstanding disappeared. In consequence they actually offered to the Society large pieces of land free of charge, and money was raised for putting up suitable buildings.

II. Present Work

1. *Working Stations*

The Society began its work in Yunnan province in a small circle. After a few years the Heilungkiang churches in Manchuria offered to joln us, so *from 1918 until 1931 we had two missions; one in Yunnan, the other in Heilungkiang.* However, after the trouble of September 18, 1931 in Manchuria, the fellowship between our Society and the Heilungkiang mission was cut. No correspondence even has been allowed to pass. Though the province is gone, yet two more provinces, Szechuen and Mongolia, have been added during the past five years. *Now we have three missions with 8 stations and Christian home chapels in Yunnan, Szechuen and Mongolia.* We do thank God for this!

2. *Actual Workers in the Field.*

During the past nineteen years there have been some changes in the missionary staff. Some of them have retired, some became sick and could not go back, while one of them died on the field. Though the missionaries who were sent from Shanghai are less in number, yet the local workers have been multiplied. *There are now thirty seven actual workers in the field, seventeen from Shanghai and twelve local paid workers.* The remainder are helping the work without salary. Among them are *five doctors* directing the work of five clinics, and *seven teachers* directing three day schools and two women's half day classes.

3. *Successful Work Done.*

People in the frontier provinces are really living under dark and dreadful conditions. I have seen personally that nine out of ten men in Szechuen and Yunnan, smoke opium and nine out of the people in Mongolia have venereal diseases. In consequence of this the women and children are suffering most of all. The missionaries in such hilly and unhealthy regions find hardship in their work, but their zealous and courageous wills not only have overcome their difficulties but also have made their service very effective. In our old record, there were *about eight hundred church members* in the two mission fields. Deducting five hundred in Manchuria, there were left a little over three hundred in Yunnan. During the past four years *the membership has been multiplied from 304 to 1,027* and the

most striking fact is that there are *115 whole Christian families.* Five years ago all stations rented houses for chapels and churches. Now they have built two churches. A part of the building fund is raised locally. In one station the church members are ready to give land, wood and stone and the labor for a small church. I can say that the deep spiritual life in the membership is much more striking than the quantity and material that they are able to give for the church buildings.

4. *Bird's-Eye View of Finance.*

The yearly expenditure for the work is about *$10,000.00.* During the last nineteen years at least *two hundred thousand dollars* have been spent. The question then arises, "Who gave the money?". Our ready and true answer is that the Society is supported by *free will offerings from the Chinese Christians.* Our President, Dr. Kaung, often says, "Our Society has only a budget for expenditure, but no budget for income. Our treasure is in Heaven. God gives us just enough money for our expenses every year."

There are more than *15,000* members who make subscriptions, representing about *twenty provinces and some "regions beyond".* Not all the members are found in the regular organized auxiliaries, but some are scattered here and there in different individual churches, colleges, universities, Bible schools and conferences.

On account of the depression all over the world, almost all foreign mission boards have cuts in their appropriations, but this Society, on the contrary, has its appropriations increased every year. During 1932-1934 the yearly budget was only $10,000.00 but for the year 1935 the budget was raised to $13,000.00. For 1936 it was $15,000.00, and the budget for this year is *$18,000.00.* It is God's blessing and miracle that this Society is growing the way it is.

5. *Three-year New Plans*

In August 1936 our General Conference met for two days in Shanghai. There were *sixty-six delegates* representing auxiliaries and churches from different provinces. They approved the three-year new plans. The Executive Committee and the Secretary must do their best to carry out these new plans during the coming three years.

These new plans are as follows:

a. The workers in the field should be doubled in number.
b. A Bible school should be opened in Yunnan.
c. The work in Thibet should begin as soon as possible.
d. More day schools should be opened.

During the nine months since the Conference we have already taken steps regarding actions b. and c. The principal of the Bible school is already in the station and the building is being constructed. It is hoped that the school will begin in the fall of this year. Regard-

ing the new work for Thibet, three men have submitted applications to us for consideration. After the examination and investigation, if we find these men suitable, we shall send them off right away. Of course to get suitable missionaries is always a problem with us.

We sincerely believe that God is leading us all the way so that we can carry out the new program which the Conference approved. I do hope that any one who hears or reads this report will cooperate with us as far as possible, and above all we sincerely hope that you will remember our work in your daily prayers.

——=o=——

Christian Beginnings in Ningpo*

MABELLE CONQUIST SMITH

THE biographies of great men and women always make mention of the parents, and the condition of home and state at the time the child came into the world. Before presenting Ningpo station in its infancy I wish to mention a few facts in regard to the parentage, by which I mean the Presbyterian Foreign Board. Their headquarters were then, as now, in New York, in what was called the "Mission Room" at the corner of Centre and Reads streets. I can only judge the Board by some letters which are in our possession, letters dating from 1840 to 1845. These were written to missionaries at Macao and Singapore and later Hongkong, who were awaiting the time when China should be opened to them to enter. Most of the letters were written by the Hon. Walter Lowrie, first Secretary of the Board, who resigned one of the most honored and remunerative positions at the National Capital to become the servant of the church, and whose son, Walter M. Lowrie, was among those waiting to come to Ningpo. The letters have no envelopes; never had; they were folded into the shape of an envelope and sealed with wax. They have no stamps on them; they were sent by the captains on the boats or by the hand of merchants doing business in China.

The first letter, dated Feb. 1840, is from the Hon. Walter Lowrie giving instructions to the young missionaries then at Singapore but hoping later to enter China:—"as early as possible make an estimate of buildings needed, these buildings should be plain, but with proper regard to permanency and comfort. It will not be long before you will want a school house. Send estimated cost of such a building." "The allowance for a missionary and his wife will be $700 per annum with $50.00 for each child after the first year, but for the first year $75."

After some information about money sent, and to be sent, he writes as follows,—"You will be careful, dear brethren, to keep an account of all disbursements (other than your salary) for the purpose of being sent to the committee. This is not at all a difficult matter, provided it be attended to at the proper time; and the proper time

*Paper read at Central China (Northern Presbyterian) Mission Meeting.

is when the payment is made. Set down then every sum, however small, and all you will have to do will be to send a copy of this account to us. There is no matter of equal importance that can be so easily attended to as this; a little attention at the time, without labor, without study, is all that is wanted." "Your great duty at first will be the acquisition of the language."

In a letter, written April 5th, 1845, and received in Ningpo five months later, he writes,—"Most of you have so recently gone from the churches that you must have a fresh impression on your mind of the need of short, instructive, spirited, condensed, and well-written articles and letters for the church and foreign missionary papers here. I hope you will always have something on the anvil. Do not, however, dear brethren, send hastily written articles. The end to be served here most amply justifies your giving time, *thought*, and even laborious inquiry as well as observation, to the subjects about which you write—And if you spend as much time and thought on each article as you would on a sermon that you were going to publish, it would be time and thought well spent."

Before the child, the mission, was born, they had given it a name. They called us the Northern Mission. Canton was to be the Southern Mission and Amoy was to be known as Amoy Mission. In a letter, dated 1845, they proposed to change the names to Ningpo Mission, Amoy Mission and Canton Mission.

Letter dated May 1845. "General Assembly is in session, but no action is likely to be taken on the Slavery and Abolition Papers."

August 1845. "Dear Brethren,—We are very desirous of hearing from you as our last accounts from China had just started some of you from Hongkong on your voyage to the North. Until we do hear from you, there is nothing I believe, that I can write in regard to the business of the mission. Many questions no doubt will arise, respecting which if you had Morse Telegraph you would like to consult the committee. But we have not yet got a communication by the lightning of heaven. We have, however, a pretty good substitute for it, and that is an entire confidence that you will decide all questions in relation to the mission with a sincere desire to come to the best results. Our prayers are that in all these matters you may be guided by the wisdom that comes from above."

"The missionary spirit of the church (here at home) is low, all or nearly all seek other allure, not the things of Jesus Christ. What we most need is a revival of religion, the outpouring of the spirit of God upon the churches, converting sinners to himself and converting his own people also, for even the best of them seem to be scarcely half Christian."

And this was in the good old days!

So much for the background. Now for a few glimpses of the early years of the Ningpo Station. We have Mission record books kept from the beginning. We have also the first minutes of the session of the church and presbytery which were for many years

kept in English. I wish to quote from these, and also Walter Macon Lowrie, and from a book by William Rankin, who was for many years treasurer of the Board. I quote from the last named book first:—

"While looking in one day upon the General Assembly of 1843, then sitting in Philadelphia, a young physician of that city was tapped on the shoulder by Walter Lowrie, Secretary of the Presbyterian Foreign Board, who said he was in search of a medical missionary for the north of China, and asked him what he was doing and if he would go. He replied that he would go, his parents consenting. This interview occurred a few months after the Treaty of Nanking, in August, 1842, was signed, which opened five Chinese ports to foreign commerce, with the right of residence and Christian worship. Among them was the walled city of Ningpo, then regarded as the most important of the northern treaty ports.—Three ordained missionaries had been secured for this northern field—Walter M. Lowrie who had already reached Macao, Augustus W. Loomis and M. Simpson Culbertson, and now the want of a medical associate was supplied in the appointment of D. Bethune McCartee, M. D.

He sailed for China October 6, 1843, in the ship "Huntress," owned by Talbot Olyphant and Co. of missionary memory. He received free passage, as did all missionaries who travelled in the Talbot Olyphant boats. After a voyage of four and one-half months, he arrived in Hongkong in the latter part of February, 1844, where he was detained until the 12th of June, waiting for a passage north.

His arrival in Ningpo, almost nine months after leaving New York, was on the 21st of June, 1844, the date of the founding of the Ningpo Mission, the first Presbyterian mission in China. Of the four pioneers assigned to this field, the last appointed was the first on the ground. This seems a characteristic of the man's whole life and way of work.

On the north bank of the river, opposite the city, in a rice field, a British Consul and clerks, a British merchant and his clerk, were living. The consul entertained with hospitality the young missionary, and assisted him in renting a small one-story house near the consulate. There were no other missionaries in Ningpo when he arrived. Dr. MacGowan of the Baptist Mission had been here for a short time, coming in 1843, but had left temporarily.

Malaria, the heat and bad-drinking water made the young missionary so ill that he went for three months to Chusan, an island near the mouth of the Ningpo river. There he studied the language and opened a dispensary. Miss Mary Ann Aldersey, an English missionary, came to this island during that summer, and later moved up to Ningpo.

During Dr. McCartee's stay on Chusan he was joined by Rev. and Mrs. R. Q. Way. The three of them came to Ningpo in the early autumn of 1844 and lived in the house rented by Dr. McCartee until Mr. Way found a suitable place for his family and Dr. McCartee was able to get rooms in a Monastery, Yiu-sing-kwun (佑聖觀),

just within the North Gate of the city. He was the first foreigner to live in the city.

Letter from Dr. McCartee, Ningpo, Feb. 16, 1845.

"I have, for nearly three months past, been living in a Taouist Temple within the city walls, about a mile, or rather less, from brother Way, who is living with the other foreigners, on the opposite side of the river. I came here because I found I could do little either in the way of practise, or of acquiring the language, whilst living among Europeans and Americans; and although it required some little resolution to break away from society, as it were, and live entirely in the midst of the natives, yet I have been amply repaid for it, in the success I have met with both in increasing my knowledge of the language and in medical practice. I have been enabled to form a pretty copious vocabulary of the vulgar dialect of Ningpo, which I hope will assist those who may hereafter come to this part of China.....The rapidly increasing number of my dispensary patients, amounting to nearly 200 in the course of the day, prevents me from giving as much time to outdoor practise as I formerly was able to do.....We had the heartfelt pleasure of welcoming into the visible church of Christ, Hung Apoo, a Chinese servant of Mr. Way's who had followed him from Singapore. He is the first convert to be baptized in Ningpo,....Miss Aldersey has succeeded in establishing a flourishing boarding-school for girls, and has the prospect of doing much good." As far as can be learned this was the first boarding school for girls to be established in China. In 1857 it was merged with the Presbyterian school for girls.

In April of this year, 1845, came Mr. and Mrs. Culbertson, Walter M. Lowrie, and Mr. and Mrs. Loomis. From then on they were a real mission and kept records, which records we still have—and they started making mission rules!

The first regular station meeting was held in the first part of April, 1845, at the home of Mr. Way with Dr. McCartee in the chair. Two motions were made and carried. 1. That Mr. Lowrie be appointed treasurer of the station. 2. That for the present the salaries of the missionaries be fixed at sixty dollars per month for a married missionary, and forty dollars for an unmarried missionary.

At the second meeting, April 29th, it was resolved: 1. That the following Friday, May 2nd, be observed as a day of fasting and prayer on behalf of the mission. 2. That steps be taken for the immediate organization of a Presbyterian church in this place.

In accordance with the above resolution, a church was formed on May 17th, 1845, by the election of Mr. Culbertson as pastor and Dr. McCartee as ruling elder. There were seven names (not including the clerical members of the mission) attached to the paper proposing the formation of the church. These were: Dr. McCartee, Mrs. Culbertson, Mrs. Way, Miss Aldersey, two Chinese girls who had accompanied Miss Aldersey from Java, Ruth Ati and Christiana Kit and Hung Apoo. Mr. Culbertson preached the sermon and Dr. McCartee was ordained as ruling elder, with the laying on of

the hands of the bishop, and the right hand of fellowship of Mr. Way and Mr. Lowrie in their capacity as teaching elders. The church thus organized was the first Protestant church on what is properly Chinese soil; for though Chinese churches had been formed elsewhere, they were all on ground that did not belong to the Chinese Empire. Mr. Lowrie writes of that day,—"It was a good day to us all; and though the beginning is small, we trust the latter end will greatly increase. It is a day of small things, but a day not to be despised. As this is the first Presbyterian church in China, pray for us that the small one may become a thousand, and the weak one a strong nation."

In June of this same year they voted to establish a boarding school for boys. They limited the number of students to thirty. Mr. Way and Dr. McCartee were to have the direction of the school. This institution was later moved to Hangchow and grew into what is now Hangchow College. In the autumn Dr. McCartee started to itinerate throughout the countryside and by his medical practise opened the way for the clerical men by disarming suspicion, inducing a friendly feeling towards foreigners and a willingness to hear their teaching. Dr. McCartee not only did medical work, but vigorous evangelistic work as well, and also school work. Later he gave much attention to the publishing work of the press. He produced various useful books and tracts.

On the 19th of July Mr. and Mrs. Cole arrived from Macao with the printing press. This was moved to Shanghai in 1860 and became the well-known Presbyterian Mission Press.

On September 10, 1845, commenced the first annual mission meeting of the Ningpo mission. It continued thru the 13th. One day was spent in religious exercises alone. There were present, Messrs. Way, Loomis, Culbertson, Lowrie, McCartee, and Cole. No mention is made of the wives. I suppose it was years before they attended! Those present transacted a great deal of business, appointed committees and made long reports, quite as if they had been here for years. At this meeting Mrs. Cole was empowered thru her husband to collect scholars for "a boarding school for females," the number of students to be limited to four. The station at that time numbered ten, the same number as now. The only other missionaries here then were Dr. and Mrs. McGowan of the Baptist mission, Miss Aldersey, and the Rev. G. Smith of the C.M.S.

The annual report for the year is a wonderful document, full of interest, especially full of hope and gratefulness. The writer speaks most highly of the Chinese in Ningpo, and marvels at the good treatment received at their hands when but two years previous an unusually cruel war with a foreign nation had raged here. Commenting on the existing conditions, and looking into the future, he writes; "A revolution has commenced in China, and the great Ruler of all, who controls it, alone knows where it will stop."

(To be continued)

In Remembrance

LEONTINE FORD SMITH FRYER

On October 27th occurred the funeral of one more splendid, devoted worker for China.

Leontine Ford Smith Fryer came out with her husband, George B. Fryer, in October, 1912, just twenty-five years ago. Mr. Fryer came out to organise the Institute for the Chinese Blind, and surely no husband ever was blessed with a wife who more whole-heartedly threw herself into his work. Having suffered from imperfect eyesight in her own childhood, she had taken especial interest in work to alleviate the condition of those whose eyes were far worse than her own and, after having worked some time as a trained nurse, she took special training in work for the blind in the Berkeley, California, Institute for the Deaf and Blind.

Mrs. Fryer realised fully that one of the greatest curses of the blind is their feeling of utter uselessness in the world, and she devoted much of her great energy to developing the work of the Blindart Shop, where the boys were trained to become self-supporting and self-respecting men. She was a member of a great number of societies in Shanghai, but one always felt that her membership in these organizations was not for her own pleasure primarily but in order to be able to make more contacts which might result in some new interest in her boys or more help for them.

An only daughter, Roberta, now taking a nurse's course in England, was always deeply absorbed in the work for the blind boys, while she was with her parents, and this is in itself a tribute to the spirit of service that prevailed in the home.

At the funeral, a most touching part was the singing, by six blind girls, of the hymn, "Some day the silver chord will break," with its appealing refrain, "And I shall see Him, face to face." We thought of the glorious hope that had been born into the hearts of these sightless ones, through the work of the one who had already passed on into the clearer vision and who will be there to welcome them when they arrive with newly opened eyes.

MRS. S. R. CLARKE

The Apostle Peter speaks of 'the adorning of a meek and quiet spirit which is in the sight of God of great price.' It was this characteristic in our sister that made its great impression on those that knew her.

She joined the C.I.M. as Miss A. R. Fausset when it was only about twelve years old and sailed in January, 1878. In her early years in the city of Hanchung she wrote, 'I want to be as busy as possible and live each day as though I only had that one to live.' She bore a name familiar to all users of the Portable Commentary by Jamieson Fausset & Brown, for she was a niece of Canon Fausset, one of the authors. Her work lay among women and girls in the cities of Hanchung in the north-west and in Chungking and Chengtu in West China. At the last-named station she became Mrs. S. R. Clarke and then, after furlough, Kweiyang, the capital of Kweichow, was their home and it was at this period Mr. Clarke was elected as one of the translators of the present Union Version New Testament.

After Mr. Clarke's death and at the end of forty-two years' service she retired to England and settled at Romford, eagerly following news from China and supporting the work by her prayers. The seed sown and the influence of her quiet, gentle disposition will bear a harvest unto eternity.

MRS. J. N. HAYWARD

The death of Mrs. Hayward, which occurred in the C.I.M. Nursing Home, Highbury New Park, on Monday, June 28th, has been heard of with regret by her many friends. She had been a member of the Mission for the long period of forty-eight years, having sailed first for China as Miss J. Martin in December, 1888. She was married to Mr. Hayward at Paoning in January, 1891.

At first they were settled for a short time at Pachow, then returning to Paoning, and finally going to Shanghai in 1892, where for eleven years Mr. Hayward assisted Mr. Broumton in the Treasurer's Department. In 1903 he succeeded him as Treasurer of the Mission, and in this position he continued till 1916, when failing health necessitated their retiring from China. In all these years Mrs. Hayward was at her husband's side as his constant helpmeet and companion.

Mrs. Hayward rendered greatly valued help more than once in connection with the Schools in Chefoo. On the first occasion it was in the Preparatory School that assistance was urgently needed and no one seemed to be available when a letter arrived from Shanghai, saying that, having heard of the difficulty, Mrs. Hayward had offered to come and fill the gap. In due time she arrived, and proved herself to be a tower of strength both in the classroom and out of it. At a later stage when an emergency arose in the Girls' School, she came again from Shanghai and took the position of Principal until it was possible for a permanent head to be appointed.

After Mr. Hayward's death, while living at Bromley in Kent, she organised a monthly meeting for prayer, on behalf of the work in China, which still continues in other hands; and she took a share in the carrying on of the work of the Home Preparation Union.

Hers was a strong and effective personality, never obtruding herself, but always ready to respond to the call of duty and always carrying out efficiently whatever she undertook. This was the result of a constant steadfast faith in Him Who died for her and rose again and Who was her ever living Lord and Shepherd.

MRS. G. F. EASTON

In the passing away of Mrs. Easton on Saturday, June 26th, one of the few remaining links of connection with the earlier years of the C. I. M. Mission was severed.

When she went to China in the year 1881 there were only about seventy members, in comparison with 1,387 members and associates in December, 1936; only four of the seventy are still alive and all have retired from active work in China.

In a farewell meeting Mrs. Easton, then Miss Gardner, in thanking God for calling her into His service, said 'He could bestow no higher privilege upon His children than that of taking the bread and the water of life to those who are hungering and thirsting for it.' And certainly her ministry in China was a fulfilment of this trust that was committed to her.

Mr. Easton passed through Hanchung as early as 1878, and after their marriage in the end of 1881 they settled there, and continued in that one station until failing health compelled them to relinquish their much loved work in China in 1929.

Her gifts as a teacher were quite beyond the average, and the results were seen in the knowledge of the Scriptures possessed by the members of her Bible class for the women. Mrs. Easton also excelled in showing her young co-workers by personal example how to approach the Chinese women and how to gain their confidence. In early days Mr. and Mrs. Easton occupied a native house with a mud floor, and in the front room on Sunday morning the women gathered before the service and there Mrs. Easton was among them as one of themselves, and after the service was over she was in the kitchen superintending her cooking of rice and vegetables for those who had come from a distance. It was no wonder that under such teaching and influence there was growth in grace manifested in the Christian women of Hanchung.

Continuing for so many years in one station, it was only to be expected that Mr. and Mrs. Easton should have exercised a special influence amongst the people, and that their grief should have been so deep and genuine when their beloved Pastor and his equally beloved wife had to say a final farewell to them.

During the later years at home the centre of Mrs. Easton's interest remained in China, and she found satisfaction in praying for the work in which she could no longer take an active part. The closing weeks of her life were spent in weakness and weariness but her rest was in her Lord, and she found help and comfort in the blessed message of the twenty-third Psalm, which was frequently read to her.

MRS. W. J. DOHERTY

Forty years ago Mrs. Doherty sailed for China. After the usual preliminary period of study at Yangchow she was appointed to work under the C. I. M. at Yushan, in Kiangsi, but by May of 1900 she had been transferred to Sinchang, Chekiang, and that continued to be the centre of her missionary activities after her marriage to Mr. Doherty in November, 1902. Several years of fruitful service followed, especially along the lines of Bible teaching, out-station visitation, and the supervision of a girls' school. In 1910 Mrs. Doherty was left a widow with three young children. With characteristic bravery and steady purpose she remained in her work at Sinchang where she was so well known and much beloved, but later on a call came to give assistance on the staff of the Mission's schools at Chefoo. After 1924, when she returned to England, the young family, and especially the eldest son's condition of health, necessitated her remaining at home. Recently her own health failed and on August 29th she heard the summons to enter into the joy of her Lord.

It was the writer's privilege to be associated with Mr. and Mrs. Doherty, especially during the years of service in China after their marriage and until Mr. Doherty's death, so that it is a duty to bear testimony to the sterling value of Mrs. Doherty's career in China, to the constancy of her faith and love in home, station and district, very especially after sickness and bereavement had cast the shadows that altered all that remained of life and duty. The subsequent heavy

responsibilities have been cheerfully carried, for Mrs. Doherty set herself 'not to see what lies dimly at a distance, but to do what lies clearly at hand.' The foundations of her life were well and truly laid, so that the testings brought refinement of character and depth to all her spiritual experience. It was a joy to have known her. Our sincere sympathy is extended to the son and two daughters who mourn the loss of their mother.

MRS. E. E. TOMALIN

Mrs. Edward Tomalin, who passed Home at West Worthing on the 7th September, went out to China under the C. I. M. as Miss Bessie Harding in 1888, and until her marriage to the Rev. A. Wright she worked in the province of Kiangsi, on the Kwangsin River stations. After her marriage her home was for many years in the adjoining province of Chekiang, at Yungkang. After Mr. Wright's death, in 1902, she came to Chefoo and joined the staff of the Girls' School as wardrobe-keeper and was there when the writer was Secretary of the schools. Hers was a many-sided and valuable ministry, watching over the young girls away from their parents, planning, providing for them, and superintending the work of the Chinese amahs who were always busy with piles of making and mending. Many a mother has been thankful for what she did for her young charges in those days.

In 1908 she was married to the Rev. E. Tomalin and continued at Chefoo until their retirement in 1914. They settled at West Worthing. She was again widowed by the death of Mr. Tomalin in 1926. She leaves a family of five sons and three daughters, one being the Rev. Andrew Wright, pastor of the Baptist Church at Mitcham, and Convener of the Annual Christian Endeavour Dovercourt Convention.

MRS. G. F. ROW

Before going to China under the C. I. M. in 1898, Mrs. Row, then Miss Lizzie Clark, was engaged in Christian work amongst the slums of Glasgow, where her voice in song was often heard. She acquired some experience in nursing, and on the eve of her departure for China, her services were much appreciated by the Rev. William Cooper, then on furlough, a man greatly beloved and honoured in the C.I.M.

After arrival in China much of her time was spent in nursing others until her marriage to Mr. G. F. Row on New Year's Day, 1901. They proceeded to Ichang where they helped all missionaries travelling up and down the Yangtze until their furlough in 1906.

Returning to China in the autumn of 1907 they were appointed to Chefoo, Mr. Row assuming charge of the transport department and helping the business manager and secretary of the schools, whilst Mrs. Row took charge of the sanatorium. Here she very efficiently and diligently cared for all who stayed during their visits to Chefoo. It might truly be said of Mrs. Row that the 'law of kindness' ruled her life and service for others until their retirement in 1931.

She survived her husband by two years and spent the last days near her only surviving daughter, Maud, Mrs. A. B. Carter, at Los Angeles. We commend those who are bereaved and mourn her loss in Glasgow and America to God and tender our sincerest sympathy.

Our Book Table

TRENDS OF CHRISTIAN THINKING, *Charles S. Macfarland. Fleming H. Revell Co., New York, London and Edinburgh.* U. S. $1.50.

Mr. Macfarland has a very versatile and prolific pen. As General Secretary Emeritus of the Federal Council of the Churches of Christ in America, he has been close to the center of the Christian Movement and has had more than one finger on the pulse of the best thinking of the Christian world. Contemporary Christian Thought, published in 1936, is now followed by this sister volume.

This is the day of Digests; religious and secular magazines giving in brief the best in various fields. This book is also a Digest but with a difference. It is not made up of abstracts. Each chapter is a true digest of the spirit and viewpoint of one or more of the best recent books in a particular field. Those who are not permitted to read these works will find the essence of each writer's convictions here in brief. Those who can read them will read more discriminatingly after having seen this volume.

The books treated deal with Theology and Philosophy, the Social Gospel, God or Caesar (Church and State), the Church Under Self-examination, the Future of Foreign Missions, the Return to Personal Religion. A final chapter gives the author's own summary comments on the works treated. The views treated in this volume naturally cover a wide range. In the first chapter, for instance, we are taken from Barthian Supernaturalism to Bertrand Russell. (The author is naturally somewhat apologetic about including Russell in a volume under this title). Again we have individualism versus collectivism. In the study of the Nature and Mission of the Church the range is from deep loyalty and appreciation to the "restlessness, discontent and confusion in the ministry" of Rector McCulloch. Concerning the interpretation of the gospel, the range extends from the social emphasis of Henry K. Booth to Dr. Henry C. Link's "Return to Religion" which, the author states, "both unsettles and upsets more of our commonly held theories and practices than any book I have read for a long time."

Generally speaking, one gets the impression that the rather arbitrary distinctions between a social gospel and a personal gospel are fading and, as Stanley Jones says, we have only *a gospel*, which includes not only the inner spiritual life but also the expression of that life in all human relationships.

Missionaries will be especially interested in the digest of the books on missions by Brockman, Latourette and Mott.

That the work ends with the emphasis on a Return to Personal Religion is significant. Here the reader will find men like Speer and Streeter, for instance, who are wide apart in some of their thought moulds, but at one in their loyalty to our common Lord and in the emphasis on vitality in personal religion. F. R. M.

THE CHALLENGE OF THE NORTH-WEST FRONTIER. *A Contribution to World Peace, C. F. Andrews. Geo. Allen & Unwin, Ltd., London,* Pages 203. Price 6/– Cloth, 3/6 0.6 Paper

Never was there more urgency for contributions to world peace than in our day. C. F. Andrews has devoted much of his life and thought to the work of bringing about such relations between the British Empire and the peoples of India that there may be reasonable hope for

peace based on justice and good-will rather than on force. At times the writer has been so critical of British policy and practices as to arouse antagonism. In the present volume, however, the reader gets the impression that while the facts of the situation are not dodged there is an unusually determined effort to be fair and constructive.

This frank discussion of the problems of the Frontier of North-West India, involving British military policy and expenditure, subjugation of the tribes by air bombing, and British rule in India in general is very revealing. The author feels that the welfare of the British Empire as well as that of India depends on an intensified emphasis on the ways of peace and co-operation rather than on military force. To this end he advocates turning much of the expenditure for military control to constructive methods of peace and to expressions of good will in service.

The later chapters discuss the question of transferring responsibility for Foreign Affairs and Defense to India so as to remove the implication of a subordinate position as a dependency of Great Britain. Credit is given for the efforts of the British Government towards a more liberal policy.

The chapters on the Hindu Tradition and the Far East give us a deeper insight into the Hindu doctrine of Ahimsa, or non-violence, and its spread among eastern nations by the medium of Buddhism. At the same time they show the danger of Christianity and the West being associated in Oriental minds with brutality, force and racial discrimination. Here is much food for thought. F. R. M.

RELIGION IN TRANSITION. *S. Radhakrishnan, C. F. Andrews, George A. Coe, Alfred Loisy, James H. Leuba, E. D. Starbuck. London. George Allen and Unwin, Ltd.* Pages 266. 7/6

These six semi-autobiographical essays are by outstanding leaders in the religious thought of the last fifty years—a Hindu, a French Catholic, an English missionary, and three American psychologists of religion. They bring home two outstanding facts; first, the great changes which have taken place within a single life-time; second, that these changes have affected all lands. The personal element in the essays make them more concrete and real. They are significant in that they are the confessions of outstanding men. They take us behind the scenes.

All are deeply religious, with religious backgrounds. Four causes of transition appear; inconsistency in religious thought, the scientific method in other fields, the economic and social problem, and the new knowledge of other religions. All have sought to go deeper into religion, and to enlist in its service the new sciences of psychology and sociology, the new scientific method, and the broader knowledge of other religions. These things must be faced. They bring undoubted gains. However, two things should be borne in mind. First, these are pioneers. They have tended to go too far. Certain new ideas have had for them a disproportionate importance. Second, all are university professors. Religion is not merely a theory, but the experience of mankind, and this must be a corrective. Such a book raises the question whether all the various groups have not been taking themselves too seriously, liberals, fundamentalists, theorists. The results of the thinking of these six men is in some regards disconcerting. They bring us new facts and new theories. The facts we accept where they prove to be such. The theories must stand the criticism of their successors. E. H. C.

THE PSYCHOLOGY OF A SUPPRESSED PEOPLES. *Rev. J. C. Heinrich. London. George Allen and Unwin, Ltd.* Pages 148. Cloth 5/. Paper 3/6.

This small book should be read and pondered by missionaries and mission administrators in China. Indian conditions are of course different, but the fundamental problem appears in China in similar form. There is, however, no comparison between the Chinese people and the depressed classes of India.

The book has the following chapters: 1. General behavior pattern among depressed classes of India. 2. Oppression stimuli in the case of the Negro. 3. Reactions to oppression. 4. Psychological discussion of observed behavior. 5. Inferiority reactions and the Indian (church) worker. 6. Inferiority reactions and the nervous missionary. 7. The Indian church at work. Bibliography. The last chapter occupies nearly half the book and gives a convincing story of the "releasing of creative energy" among Indian workers in the author's synod.

The psychological discussion in the early chapters is well documented and thought provoking. The analysis of missionary attitudes and their bearing on attitudes of Indian workers is keen. Its bearing on the spiritual co-operation between the two may be disastrous. Three quotations will give the point of view. 1. "One can influence another individual best when he feels his own rights guaranteed." 2. If the missionary's "personality is such as to further deplete the resources of his associates he becomes an extreme liability." 3. "The type of white mission that is common on the fields, whose programs and procedure often have been kept secret, and that has become more or less a symbol of oppression....is the greatest single contributing factor to the spiritual deadness in the church." E. H. C.

PROBLEMS OF CHINESE EDUCATION. *Victor Purcell. London. Kegan, Paul Trench, Trubner & Co. Ltd.* Pages 261. 10/6.

The contents include, The Old System, Contact with the West, The Aim of Education, The Language Problem, San Min Chu I, The Present Period. The first two chapters are regarded by the author as introductory. The literary and non-progressive character of the old system is emphasized. The educational contacts with the West are summarized. The old system sought to discover men of talent. The new ideals included educating the whole nation.

A brief chapter deals with the Aim of Education. A recipe at the end of the nineteenth century was, "Let Chinese learning be the essence and Western learning provide material efficiency." The author considers that this has not been transcended up to the present, and the pupil is subject to a "diarchy", and encouraged "to think of morals and practical knowledge as divorced from one another." He feels that they must decide "what the foundation of Western strength is, and what are the essentials of Chinese philosophy, and how the two are to be driven in double harness."

One third of the book is given to the chapter on The Language Problem. "What form did Western ideas assume when they were received into the Chinese language?" He rightly emphasizes certain deficiencies of the Chinese language. "Ideographic language is a fleet of pictorial ideas sailing in loose formation." Then he goes on at great length to deal with various new terms, emphasizing the history and the analysis of the Chinese characters. This is interesting, but impresses this reviewer as learned nonsense. He is right if the word must carry in itself its complete connotation. But scholarly understanding must

be based on experience or context. Consider the etymology of the cream puff. In Japan I ask for "shoecream" and get a puff filled most satisfactorily with custard. In certain lands of correct English, literal minded persons fill them with cream, to my disgust. It is the eating that is determinative. Take the word "behavioristic." Probably the English student who knows the word "behavior" will have to read almost as much to grasp the inwardness of the behavioristic psychology as will the Chinese student. The word is the symbol for all of this. The author comes to a fitting conclusion: "It seems certain that for the purpose of teaching Western ideas, the best course would be to adopt a Western language....There is a solution which has in my opinion every chance of wide success. I refer to Basic English." The closing chapters contain a very critical analysis of the San Min Chu I and the present situation. The book raises fundamental questions of aim and language. The author takes his ancient history too seriously, and the necessities and changes of current Chinese history not seriously enough. He does not appear to have participated personally in the process of Chinese education. E. H. C.

SOME PROBLEMS OF LIFE. *Rufus M. Jones. Cokesbury Press. Nashville.* Pages 214. U. S. $2.00

This book embodies the results of forty three years at Haverford. It deals with the live problems of the present day, and employs all the resources of contemporary psychology and philosophy. It avoids technical jargon, and this adds much to its great insight and clarity. "What makes life good? What is meant by values? Springs of life-formation. Is there an area of freedom? What are the limits to life?" These are challenging chapter headings.

There is need for a present day, working philosophy of life. Our theologies give a large amount of space to the classic answers of former days to the great questions of life. Here is a book devoted to present answers to present problems. It will be of great value for those dealing with students. It should be translated.

Pertinent and timely is the emphasis on the mutual relation of religion and ethics. "New forces of the will, so far as we can observe, have always arisen in conjunction with ideas about the unseen." Will Russia ultimately conform to this? Present day scholarship indicates a larger interaction between religion and ethics in China than the author indicates. The chapter on "The Essential Characteristics of a Person" combines psychological analysis and the life of the spirit with reality and power. One does not have to agree with all its details to find it suggestive and thought provoking. E. H. C.

ENOUGH TO HUNGER. *Virginia Huntingdon. Kelly & Walsh, 22 Nanking Road. Shanghai. Mex.* $2.00.

These verses in somewhat irregular and varied style are attempts to express those random notes, brief glimpses and fleeting feelings of the hidden beauty that is always breaking through the life around us and for which we are always hungry and of which we never get enough. In some of the verses the words used free this beauty, in others the words seem too heavy for the light touches through which the author is trying to release her captive thoughts. Nevertheless one may read and follow where the author has trod, listened and sometimes gazed enrapt for a moment. A book to ramble through and muse over in quiet hours.

THE SPIRITUAL LIFE, *by Evelyn Underhill, Hodder & Stoughton, London.* 2/6 net.

In this modern world we easily become self-centred, and this valuable little book brings us back to the spiritual view which focuses attention upon the needs of others and the splendour and perfection of eternal verities. It accepts the spiritual life as the normal full real life for which man is made. The power of corresponding with the invisible world is a normal accomplishment for all. It is a fine tonic for those who have gotten out of touch with their fellows and for those who feel the need of communion between spirit and spirit. It deals with reality, and not with a world of magic. We are again reminded that Christians may not live where the prospects are good, but where the need is great. G. W. S.

THE TRUE MEANING OF LIFE. *by Sister Eva of Friedenshort (translated from the German) Hodder & Stoughton, London.* 2/6.

The true life of Sister Eva is one that is ennobled and transfigured through joyous service and triumphant faith. The book has an atmosphere of peace wherein haunted souls find rest, but it does not confine us to the development of the inner life. Sister Eva founded an "Abode of Peace" wherein she and her sisters succoured homeless children, old people, the blind, the sick, and the imprisoned. Her "Injunctions for everyday life" grow out of close contact with the world's suffering and sin, and true joy radiates through its pages. Her commission covered every life she touched, and that commission was to love.

The chapter on the Fairest Ornament gives a timely account of the place and charm of women. "There is an unlifting power in a true woman's influence. She awakens in others a longing for purity and genuine worth. When womanliness dies, all moral force declines. There is a radiant, inward harmony in womanliness, which penetrates the outward frame, and makes all true women beautiful." Sister Eva was that kind of a woman. G. W. S.

GOD THE CREATOR, *by George S. Hendry, Hodder & Stoughton, London, 6 shillings.*

These are the Hastie Lectures given in the University of Glasgow in 1935. The author believes that Scottish theology has to find its true affinity with the theology of Continental Protestantism rather than with that of England and America. "In Luther's day the knowledge of man's lostness had vanished from the Church, because it had lost the knowledge of real sin. The scholastic method was to begin at the top and proceed downwards; Luther's method was to begin at the bottom and proceed upwards." The chapter on Luther's Theology is exceedingly valuable. Luther's opposition to the philosophical idea of God and its inadequacy to give assurance, along with Luther's faith, centered wholly in Christ, and which he never attempts to translate into knowledge, is portrayed against the background of the claims of intellectual culture. The author believes that the primary error of Christian theology has been the attempt to harmonise Greek thought with Hebrew revelation. "The Greek was predisposed towards theory and idea, but he lacked a sense of the dynamic element of development and of inner change." Greek philosophy knows nature, but it has no knowledge of grace. G. W. S.

MAN AND HIS MAKER *by Percy Dearmer.* 3/6 pages 160.
CHRISTIANITY IN THOUGHT AND PRACTICE *by William Temple.* 2/- pp. 94.
Published by The Student Christian Movement Press, London.

In days agone theological seminaries used to have courses in what was called "Polemics." This was gradually softened down to "Apologetics." But today it is recognized that what is needed is reasoned exposition of the principles and ideas of Christianity which can make their own way without warfare or apology. These two small volumes produced by the British Student Christian Movement, illustrate finely the new approach. Canon Dearmer demonstrates how much of the truth which has been uncovered in the realm of natural science illuminates and illustrates the basic truths of Christianity. His own understanding of science precludes his firing any shots in the warfare between science and religion. He is not even engaged in holding up a white flag of truce. Rather he has joined arms as a Christian with the scientists in cooperation against all error. In the light of evolution he deals succinctly and clearly with the problem of Evil—which he will not admit is insoluble—with the problem of Design, and the Nature of God.

The Archbishop of York in his lectures at the University of Chicago which are here reported, clarifies the relations between Religion and Philosophy, deals with the meaning of Personality in Theology and Ethics and finally the application of Christian ideals in personal and social behavior. He is always worth reading even where one may differ from him, for he does not speak or write "ex-cathedra", but in the true scientific spirit, which he would rightly claim is essentially the Christian approach to truth. G. P.

EVANGELISM IN A CHANGING WORLD, *Ambrose M. Bailey, Round Table Press, New York.* U. S. $1.50. pp. 144.

Dr. Bailey has a burden laid upon him to stir up Christian people to rededicate themselves to the Church's great task of evangelism. It is not clerics and preachers only, but "the people, Lord, the people," that he besieges with this faithful and courageous little book. It is indeed a white-hot appeal. Undoubtedly there are certain religious problems that are raised by modern education, and these must be honestly and capably dealt with. They cannot be discredited as spurious, or waved aside as negligible. They have to be met, because it is impossible to acquiesce in the position that Christian belief and experience are not for the educated. But that is not the concern that Dr. Bailey has had laid upon him, and he is right to proclaim on the house-top what he has heard in the ear. But is it any use to say to every hearer in Christian congregations, "Go out and tell what great things the Lord has done for you"? Is it not the humiliating truth that, if they did do this, the "great things" would turn out to be very small? We have to get a new standard of personal religion and of zeal for the conversion of men established amongst ourselves first. And, with the blessing of God, Dr. Bailey's appeal will greatly help to bring this about. We hope it may be widely circulated and that it will lead to much searching of heart. What sort of message a revived Church would speak to this bewildered and groping generation is a matter that the best and wisest among our leaders should help us to determine. We need, God knows, "simple testimony," but God knows too, and we ought to recognise, that by a very long way that is not all we need. So Dr. Bailey's stirring book wants a good follow-up and supplement. C. W. A.

CHRISTIANITY AND THE INDIVIDUAL IN A WORLD OF CROWDS, *Halford E. Luccock, Cokesbury Press, Nashville, Tenn.*, U. S. $1.50. 165 pp.

With every thoughtful person, Dr. Luccock is impressed by the new phase in human affairs which is described by the portentous word Totalitarianism. He sees personal individuality repressed and threatened, and is concerned with what this may mean "for human life, society, and the Christian faith." The background of his lectures is mainly life as it is at present in the United States. Dr. Luccock is, we take it, preeminently a preacher, and as such he must surely be not only of high ability but most interesting and stimulating. A book is not quite the same thing as a spoken address, and in what is presumably a verbatim report of five lectures, we miss possibly that close and sustained reasoning of a book, but are exhilarated by the rapid fire of a natural orator. It is worth while to set down the titles of the five lectures: "The Individual in a World of Crowds," "God and the Individual," "To-day's Tensions in Personal Life," "Salvation—Quest and Finding," "Preaching to Personal Needs." That is truly an attractive programme, and on each of these themes Dr. Luccock speaks out plainly and vigorously, with a truly amazing wealth and variety of illustrations and quotations. These lectures were delivered in 1936 "on the Jarrell Foundation at Emory University." We gather from internal evidence that this means they were addressed to men preparing to become preachers of the Gospel. If that were the case, the men who had the opportunity of hearing the lectures delivered must have had a memorable experience. (Five such addresses in one week!) They cannot all hope to attain to the style and versatility of their gifted preceptor, but if they become animated by his earnest evangelistic spirit they should exercise a fruitful ministry. It is a happy thing that this little book has been issued and we trust it will find many readers. C.W.A.

THE BACKGROUND OF SPIRITUAL HEALING, *by A. Graham Ikin. George Allen & Unwin, Ltd, London.* Price 6s: pp. 224.

Miss Ikin, the author of this book, is a professional psychologist, formerly connected with several educational institutions as research scholar and lecturer in psychology and now working under the Archbishop of York's Committee of Doctors and Clergy on psychotherapy. The chapters of the book were originally delivered as lectures. They deal with "The Emergency of the Spiritual Factor in the Treatment of Disease," "Instinct and Ideals," "The Organization of Instincts," "Moral Disease and Sin, and the Psychological Basis of Moral Responsibility," "Suggestion and Faith." and "Psychoanalysis and Confession." The development of the modern movement of spiritual healing in which a scientific investigation of the nature of mind and its working is combined with a recognition of the place of religious faith in mental health, science and religion working hand in hand, is compared by the author to the great creative period between 700 and 300 B.C. when the moral factor was first recognized as grounded in reality. Those who are pessimistic about the vitality of Christian faith in the modern world will be revived by a reading of this book. The field covered here is as yet hardly known to the Church in China, or rather, the diseases are only too well known but the approach represented in this book is almost totally unknown. Who will pioneer in China in this fertile field of Christian service, helping to remove the mists of superstition that surround mental diseases and "faith-healing"? This book is an excellent introduction and is commended highly to missionaries and Chinese Christian leaders.

THEY FOUND GOD, *by M. L. Christlieb. George Allen & Unwin, Ltd. London.* Price 5s. pp. 152.

Miss Christlieb has gone back to Gerhard Tersteegen's Leben Heiliger Seelen, first published in 1735 and now unobtainable, and has translated the stories of some of the saintly characters whose names are mostly unknown today. While the type of devotion represented inclines toward the Catholic monkish renunciation of the world in some cases, the consecration of men such as the Marquis of Renty, whose story is given, to the service of the unfortunate has great inspiration even for modern Christians. The book illustrates those fruits of the Spirit of Christ which are found in every generation and which constitute a perpetual demonstration of the love of Christ.

INDIA AND THE WORLD. *Jawaharlal Nehru. George Allen & Unwin, Ltd., London.* 5/- pp. 262. 1936.

This is a collection of papers from the pen of the President of the Indian National Conference, most of them written in 1935 and 1936. The presidential addresses to the National Congress of 1929 and 1936 are included, also two of Mr. Nehru's beautiful letters to his daughter, written from prison where he was confined on political grounds. His thoughts on prison life are given in an essay called "Prison Land" which is followed by another on "The Mind of a Judge." Despite strong words which are uttered against British rule in India, there is an unusual urbanity and tolerance in Mr. Nehru's writing, to say nothing of his excellent style. The concluding chapter on India's Problems contains answers to a series of questions on India which were addressed to the author in a meeting held in London, under the auspices of the Indian Conciliation Group. The British editor who made this collection and who writes the preface says: "For the immediate future of Britain, and her place in the world, few things can be more important than a first-hand knowledge of the chief men and women of Indian public life. The present ignorance of every other important Indian is as serious as the misunderstanding of the one whose name is known—Mahatma Gandhi. Nor is it enough to read Press reports—often colored or distorted—of what Indian leaders say and do. We must go to the source." Others than British readers will also want to go to this source.

THE UNLIMITED COMMUNITY—*J. W. Friend and J. Feibleman. George Allen & Unwin, London.* 15/- pp. 374.

The sub-title of this volume is "A Study of the Possibility of Social Science." The authors believe that the general presuppositions of modern sociology prevent it from being a true science. Their book is a sharp and scholarly criticism of these naturalistic and nominalistic presuppositions. The gathering of facts without reference to any background of reality and value is ultimately a futile operation. The point of view of this book is essentially philosophical and religious. It is a part of the growing revolt against a narrow conception of science and a low and materialistic view of life, which is long over-due. And there is nothing rectionary or obscurantistic in this writing—it is highly scholarly and meets its opponents on their own ground.

THE APOSTLE TO THE CHINESE COMMUNISTS. *Daniel Nelson. The Board of Foreign Missions of the Norwegian Lutheran Church of America, 425 S. Fourth St., Minneapolis, Minnesota.* U. S. $1.

This is the biography of Rev. Bert N. Nelson, written by his brother, who was born in China and who has served as a missionary in

Honan Province. Bert Nelson served as a missionary from 1916 until his death at the hands of the Communists in 1932. He was a second generation martyr, for his father, Daniel Nelson, Sr., who came to China in 1890, also died a martyr's death. "The blood of the martyrs is the seed of the church." Much of the material of the book is composed of Bert Nelson's letters written from the communist camp. The book closes with a challenging chapter on "Communism or Christianity."

FREEDOM IN THE MODERN WORLD, *by Jacques Maritain. Charles Scribner's Sons, New York.* U. S. $2. pp. 223.

The author is a Roman Catholic and one of the leading protagonists of a revival of the teaching of St. Thomas Aquinas. The point of view contrasts sharply with that of Nicholas Berydaev, the Russian Orthodox philosopher, in his "Freedom and the Spirit." Protestants will do well to read both these books which approach the spiritual realm from view points which will be rather new to them.

CONTEMPORARY INDIAN PHILOSOPHY. *S. Radhakrishnan, J. H. Muirhead, Editors. George Allen & Unwin, Ltd., London.* Price 16/- pages 371.

This volume is an addition to the Library of Philosophy whose General Editor is Prof. J. H. Muirhead. Two volumes of Contemporary British Philosophy and two volumes of Contemporary American Philosophy have already been published. There are fourteen contributors to this series of Indian Philosophies, including Gandhi, Tagore, Swami Abhedananda, Chatterji, and Radhakrishnan. Gandhi's contribution is the briefest, only a page in which he gives concise answers to three questions: What is your religion? How are you led to it? What is its bearing on social life? The finest writing in the book is that of Tagore who deals with the subject—"The Religion of an Artist." It is autobiographical and therefore very valuable. There are quotable sayings on nearly every page. Of literature he says: "When we find that the literature of any period is laborious in the pursuit of a spurious novelty in its manner and matter, we must know that it is the symptom of old age, of anaemic sensibility which seeks to stimulate its palsied taste with the pungency of indecency and the tingling touch of intemperance." The chapter on "The Spirit in Man" by Prof. Radhakrishnan is a noble expression of the best in Indian and in Western philosophy, a revelation of the kind of contribution which may be expected from Indian philosophers who have drunk deep at both springs. It is especially valuable for those who look at life from the Christian standpoint, for Prof. Radhakrishnan, who was educated at Madras Christian College, whatever may be his nominal connection, is profoundly Christian in his view. The contributors to this symposium are not all of one mind. They represent many varieties of opinion, from the Swami Abhedananda, who considers that the Vedanta system *includes* all the values of all the philosophies, to G. C. Chatterji whose ultra modern scientific approach leaves, as he says, "openings through which the cold blast of doubt and the frost of skepticism can easily penetrate my philosophic soul." On the whole the volume is one of the most interesting philosophical publications which have come to this reviewer's attention, for all of the writing is done from the background of the personal experience of the writers. G. P.

THE THORN IN THE FLESH. *T. Kagawa. Student Christian Movement Press, London.* 2s. 6d. pp. 93.

The sub-title of this book of five chapters is "God's Message to Those in Trouble." Originally given as addresses which were recorded as they were spoken, they are typical of Kagawa's direct and experiential approach. Who has a better right to write about "the thorn in the flesh"—he might even put the thorn in the plural? One poignant chapter is entitled—"The Man who was Misunderstood"—a study of Paul's self-defense in II Corinthians. It is one who has himself been along that road who is qualified to interpret Paul as Kagawa does. G.P.

———:o:———

Correspondence

Tribute to Dr. Rawlinson

October 23, 1937.

To the Editor

The Chinese Recorder

Dear Sir:—Praise and honor to the men who have carried on the great traditions of the Chinese Recorder during these soul-trying days in Shanghai, and especially to that great "bridge-builder," the editor for the last twenty-five years. Could a man have left more worthy messages for the future than his last contribution to the Christian Century, "China Opens the Door," and his last editorial for the Recorder, "Christianity Settles Down in China"? Both seem to be prophetic, the words of a true prophet to the people of America, and to the Christian workers in China, who must face the still-unsolved problems of "naturalization" for Christianity in this country.

Few of the foreigners in China, as Dr. Rawlinson said, will think it wise to themselves be naturalized in China, but there can be no question of the need that *Christianity* must be naturalized. Dr. Rawlinson's editorial is a clear and logical presentation of the case. We must give up treaty "rights" for *right* in its own commanding power, the *right* of truth and freedom before the world. This is, in truth, "the only way we can get people to change their minds."

May I join with others in saying with the unnamed missionary quoted by Dr. Rawlinson, "Yes, we must be interpreters between the West and China; we must identify ourselves as much as possible with the interests of the people of China, and seek no other protection or special privilege than that accorded to China's citizens; we must urge our governments to abandon claims to extraterritoriality, and negotiate new treaties on an equal basis; we must publicly go on record as relinquishing all personal claims for ourselves and the institutions and churches we have helped to found, asking only for constitutional rights to religion and liberty granted equally to all citizens.

How peculiarly significant are these suggestions of Dr. Rawlinson and his unnamed correspondent at this crisis of China's history, when, if ever, Christianity and Christian missionaries are challenged as to whether they are willing to identify themselves with the hopes and aspirations and desperate struggles of the Chinese people to maintain a democracy, in which alone civil and religious liberty can flourish.

Yours,

Geo. W. Hinman.

(Formerly Published By The Presbyterian Mission Press) 1938 Edition Now Ready $1.50. Postage 20 cts. Abroad .50 cents. KWANG HSUEH PUBLISHING HOUSE 140 Peking Road, Shanghai.

CALENDAR for 1938

JAN. 1938.	11, 12 & 1st Moons.	FEB.	1st Moon.	MAR.	1st & 2nd Moons.	APRIL	3rd & 4th Moons.	MAY	4th & 5th Moons.	JUNE	5th & 6th Moons.	JULY	6th & 7th Moons.	AUG.	7th&Int.7th Moons.	SEPT.	Int.7th&8th Moons.	OCT.	8th & 9th Moons.	NOV.	9th & 10th Moons.	DEC.	10th & 11th Moons.
1 S	30	1 Tu	2	1 Tu	30	1 F	1	1 Sun	2	1 W	4	1 F	4	1 M	6	1 Th	8	1 S	8	1 Tu	10	1 Th	10
2 Sun	1	2 W	3	2 W	1	2 S	2	2 M	3	2 Th	5	2 S	5	2 Tu	7	2 F	9			2 W	11	2 F	11
3 M	2	3 Th	4	3 Th	2			3 Tu	4	3 F	6			3 W	8	3 S	10	2 Sun	9	3 Th	12	3 S	12
4 Tu	3	4 F	5	4 F	3	3 Sun	3	4 W	5	4 S	7	3 Sun	6	4 Th	9			3 M	10	4 F	13		
5 W	4	5 S	6	5 S	4	4 M	4	5 Th	6			4 M	7	5 F	10	4 Sun	11	4 Tu	11	5 S	14	4 Sun	13
6 Th	5					5 Tu	5	6 F	7	5 Sun	8	5 Tu	8	6 S	11	5 M	12	5 W	12			5 M	14
7 F	6	6 Sun	7	6 Sun	5	6 W	6	7 S	8	6 M	9	6 W	9			6 Tu	13	6 Th	13	6 Sun	15	6 Tu	15
8 S	7	7 M	8	7 M	6	7 Th	7			7 Tu	10	7 Th	10	7 Sun	12	7 W	14	7 F	14	7 M	16	7 W	16
		8 Tu	9	8 Tu	7	8 F	8	8 Sun	9	8 W	11	8 F	11	8 M	13	8 Th	15	8 S	15	8 Tu	17	8 Th	17
9 Sun	8	9 W	10	9 W	8	9 S	9	9 M	10	9 Th	12	9 S	12	9 Tu	14	9 F	16			9 W	18	9 F	18
10 M	9	10 Th	11	10 Th	9			10 Tu	11	10 F	13			10 W	15	10 S	17	9 Sun	16	10 Th	19	10 S	19
11 Tu	10	11 F	12	11 F	10	10 Sun	10	11 W	12	11 S	14	10 Sun	13	11 Th	16			10 M	17	11 F	20		
12 W	11	12 S	13	12 S	11	11 M	11	12 Th	13			11 M	14	12 F	17	11 Sun	18	11 Tu	18	12 S	21	11 Sun	20
13 Th	12					12 Tu	12	13 F	14	12 Sun	15	12 Tu	15	13 S	18	12 M	19	12 W	19			12 M	21
14 F	13	13 Sun	14	13 Sun	12	13 W	13	14 S	15	13 M	16	13 W	16			13 Tu	20	13 Th	20	13 Sun	22	13 Tu	22
15 S	14	14 M	15	14 M	13	14 Th	14			14 Tu	17	14 Th	17	14 Sun	19	14 W	21	14 F	21	14 M	23	14 W	23
		15 Tu	16	15 Tu	14	15 F	15	15 Sun	16	15 W	18	15 F	18	15 M	20	15 Th	22	15 S	22	15 Tu	24	15 Th	24
16 Sun	15	16 W	17	16 W	15	16 S	16	16 M	17	16 Th	19	16 S	19	16 Tu	21	16 F	23			16 W	25	16 F	25
17 M	16	17 Th	18	17 Th	16			17 Tu	18	17 F	20			17 W	22	17 S	24	16 Sun	23	17 Th	26	17 S	26
18 Tu	17	18 F	19	18 F	17	17 Sun	17	18 W	19	18 S	21	17 Sun	20	18 Th	23			17 M	24	18 F	27		
19 W	18	19 S	20	19 S	18	18 M	18	19 Th	20			18 M	21	19 F	24	18 Sun	25	18 Tu	25	19 S	28	18 Sun	27
20 Th	19					19 Tu	19	20 F	21	19 Sun	22	19 Tu	22	20 S	25	19 M	26	19 W	26			19 M	28
21 F	20	20 Sun	21	20 Sun	19	20 W	20	21 S	22	20 M	23	20 W	23			20 Tu	27	20 Th	27	20 Sun	29	20 Tu	29
22 S	21	21 M	22	21 M	20	21 Th	21			21 Tu	24	21 Th	24	21 Sun	26	21 W	28	21 F	28	21 M	30	21 W	30
		22 Tu	23	22 Tu	21	22 F	22	22 Sun	23	22 W	25	22 F	25	22 M	27	22 Th	29	22 S	29	22 Tu	1	22 Th	1
23 Sun	22	23 W	24	23 W	22	23 S	23	23 M	24	23 Th	26	23 S	26	23 Tu	28	23 F	30			23 W	2	23 F	2
24 M	23	24 Th	25	24 Th	23			24 Tu	25	24 F	27			24 W	29	24 S	1	23 Sun	1	24 Th	3	24 S	3
25 Tu	24	25 F	26	25 F	24	24 Sun	24	25 W	26	25 S	28	24 Sun	27	25 Th	1			24 M	2	25 F	4		
26 W	25	26 S	27	26 S	25	25 M	25	26 Th	27			25 M	28	26 F	2	25 Sun	2	25 Tu	3	26 S	5	25 Sun	4
27 Th	26					26 Tu	26	27 F	28	26 Sun	29	26 Tu	29	27 S	3	26 M	3	26 W	4			26 M	5
28 F	27	27 Sun	28	27 Sun	26	27 W	27	28 S	29	27 M	30	27 W	1			27 Tu	4	27 Th	5	27 Sun	6	27 Tu	6
29 S	28	28 M	29	28 M	27	28 Th	28			28 Tu	1	28 Th	2	28 Sun	4	28 W	5	28 F	6	28 M	7	28 W	7
				29 Tu	28	29 F	29	29 Sun	1	29 W	2	29 F	3	29 M	5	29 Th	6	29 S	7	29 Tu	8	29 Th	8
30 Sun	29			30 W	29	30 S	1	30 M	2	30 Th	3	30 S	4	30 Tu	6	30 F	7			30 W	9	30 F	9
31 M	初一 正月			31 Th	30			31 Tu	3					31 W	7			30 Sun	8			31 S	10
												31 Sun	5					31 M	9				

上海北京路一百十四號

廣協書局

THE MISSIONARIES' DIARY

(Formerly Published By The Presbyterian Mission Press) 1938 Edition Now Ready $1.50. Postage 20 cts. Abroad .50 cents.

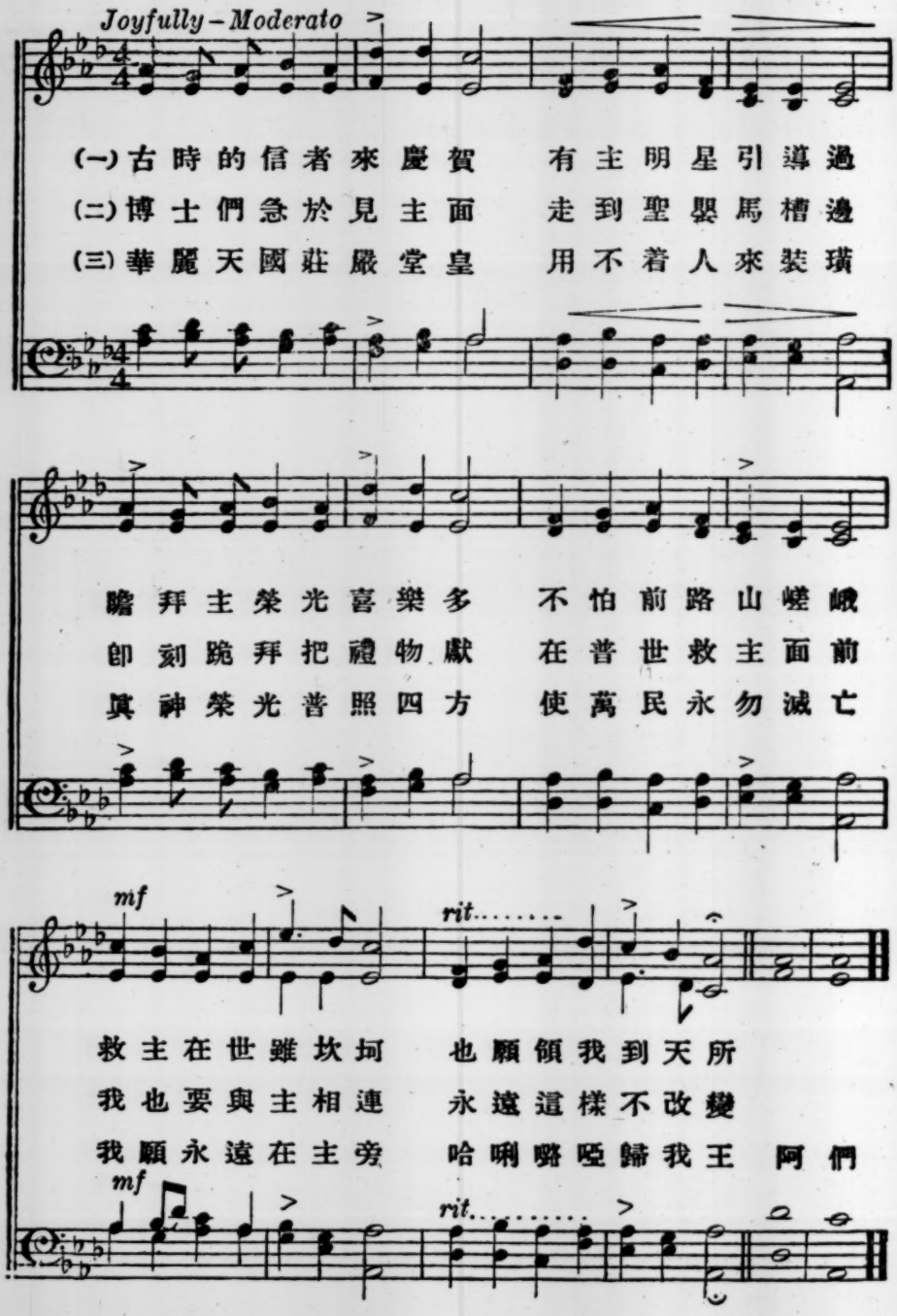
KWANG HSUEH PUBLISHING HOUSE 130 Peking Road, Shanghai.

恭祝聖誕
上海廣協書局同人鞠躬

With the Season's Greetings
from the
Kwang Hsueh Publishing House

古人拜主 124

AS WITH GLADNESS MEN OF OLD



分級福音詩歌樣本 Specimen of Music from *A Cycle of Chorals*,

Size of Book 6″ × 9″ 書之大小長九吋闊六吋

14th October, 1937.

To the Editor

The Chinese Recorder

Dear Sir:—In your interesting biographical sketch of Dr. Rawlinson's life in the September number of "The Chinese Recorder," I observe it is mentioned that his Sunday School teacher in England was "Miss Williams (probably Miss Mary Williams, who came to China in 1884 as a missionary of the China Inland Mission and who married Mr. A. Langman of that Mission in 1888)." Actually, Dr. Rawlinson's Sunday School teacher was not Miss Mary, but Miss *Frances Maria* Williams, of Bath, who came to China as a member of the C.I.M. in 1888. Your readers may like to have this correction.

I am,

Yours faithfully,

James Stark.

———:o:———

The Present Situation

MRS. SIEK'S NINE-YEAR PASTORATE

The record of Mrs. Siek Hua Saeng's pastorate on the Bah Sua Circuit on Haitang Island reads like a romance. Nine years ago when the Circuit could not have a regularly appointed pastor because it could not raise fifty dollars towards pastoral support, Mrs. Siek, a Bible Woman, was sent to this charge. She found nineteen Christian families located in two villages, including perhaps seventy church members. As Mrs. Siek went about she was subjected to many kinds of indignities, suspected, called names, and treated discourteously. Her undaunted determination to win out stood her in good stead. This wind-swept, pirate-ridden, bleak seaside parish was where God wanted her.

By house to house evangelism, she increased the number of Christian families from 19 to 47 families at the time of the second Annual Conference, 79 at the third, 111 at the fourth, and in 1936 at the ninth Annual Conference she reported 182 families, totalling more than 800 persons, located in 11 different villages.

When Mrs. Siek and her family moved to Bah Sua there was only half a parsonage and no church building. At the end of the second year she felt they must complete the parsonage. Consequently, with an initial sum of $40 contributed by three families, she started to work and finally got together a little over $170. By most economical use and the willing contribution of labor by Mrs. Siek's own family and the church members, they finished the building all but the roof. A final gift from the District Missionary provided the funds for this and the building was ready for use free of indebtedness.

The church services still continue to be held in the parsonage, but so large is the constituency and so small the room that the District Superintendent has to hold the Quarterly Meeting in two installments. The members must bring their own chairs, for the parsonage does not have enough, and on special Sundays Mrs. Siek has to dismantle her bed to supply enough benches.

Mrs. Siek soon enlisted the children of the neighborhood who came to her house for their evening family worship.

The children, who are much more easily won to Christianity than their elders, often assume the responsibility for winning their families to Christ. One recently prayed: "Heavenly Father, let your light shine on us for our family is very dark and unchristian." Others remind their

parents when they forget to say grace at mealtime. Many of the group who greeted her with jeers are now church members in her parish.

Mrs. Siek also enlists the boys from 13 to 16 years of age to help her. They have learned through her teaching and example the power of prayer in bringing other people to Christ. They thoroughly enjoy helping her destroy idols and work with people who are demonpossessed, perhaps partly because of the adventure connected with this work, but also because they have caught the urgency of her spirit. One boy brought her a lot of idols and when asked if he was not afraid to take the idols, said he was afraid until after he prayed and then he knew that God would help him. Another one went to his maternal grandmother and urged her several times to become a Christian and give up her idols. An uncle held out, but at last the boy himself took the idols away and today the family are Christians. These boys, now grown-up, sit as accredited lay delegates to the District Conference, keenly alive to the discussions, and proud of the report of the work of their Circuit.

Mrs. Siek's whole family have united to help her, especially the daughters during vacation. At one time when Mrs. Siek was away from home, at the invitation of the village people the girls removed the idols from five homes and started the families on the road to being Christians. Until his death two years ago, her husband also was an interested helper.

The adults of the circuit assist with different phases of parish work. One very earnest old woman almost seventy, with a faith to match Mrs. Siek's own, has gone faithfully from home to home with Mrs. Siek, taking her message of good cheer and hope, praying with the families, searching out new families to interest, inviting people to the worship services, and radiating the light of her own joyous faith. Just now another woman who has been a faithful worker is bereaved in the death of two of her children last summer. Mrs. Siek is praying that her faith may sustain her in this difficult time.

Mrs. Siek goes about among the villagers, healing their ordinary ailments as well as ministering to their spiritual needs. She is neither a doctor nor a nurse, but she is able to bring the healing touch, with her simple remedies and her great store of common sense; and often like Jesus when the body has been made whole she has at the same time wrought that greater miracle of healing the spirit.

This morning she said, "We have two Sunday Schools on the circuit, each with 50 or 60 people, old and young, and groups of children come each Sunday afternoon, but we lack ordinarily well trained leaders for them. Last year we received 32 new members and 22 families. If we were prepared to give preparatory training and instruction, we could have many more, but we dare not receive them until they know both what it means to be a Christian and a church member, for it means more than just giving up their idols."

Mrs. Siek, with Miss Ding Hie Ging her assistant and two primary day school teachers, are the paid workers of the parish. In their weekly visitation of each family and their teaching they are following their Master, the great Teacher.

Roxy Lefforge, The China Christian Advocate, February, 1937.

DEDICATION OF BRYSON MEMORIAL CHAPEL, MACKENZIE MEMORIAL HOSPITAL, L.M.S., TIENTSIN

On October 9th, 1936, there passed from our midst the Rev. Thos. Bryson. On the first anniversary of his death the Bryson Memorial Chapel was dedicated. A bronze tablet on the wall reads:—"This

Chapel is dedicated to the glory of God in grateful remembrance of our beloved parents Thomas Bryson (1843-1936) and Mary Isabella Bryson (1851-1913) who devoted their lives in the service of Christ in China."

The chapel is on the fourth floor of the Mackenzie Memorial Hospital. This institution was very dear to the heart of Mr. Bryson. He it was who gave the first donation towards the building of the hospital that was to be a memorial to his friend and colleague, Dr. J. K. Mackenzie.

It is eminently fitting that the memorial to two who gave themselves so generously and unstintingly in the service of their Master in China should take the form of a Chapel in a Mission Hospital.

Messrs. Kwan, Chu and Yang have designed the room along Chinese lines. The woodwork throughout is of Philippine Pine. The pews, lectern and dado are carved with a Chinese motif whilst the ceiling is of plain panelling. On the raised platform is a canopied altar exquisitely carved. The table is of orthodox temple design.

The harmonium is hidden behind a four-leaved screen of Chinese design. Folding doors open on to a "Quiet Room" furnished with Chinese style chairs. The windows and transoms are glazed with opaque glass which, with their intricate wooden framework, give the effect of Chinese paper windows.

Chinese lanterns carried out in black and red cover the electric lights, giving a soft subdued effect.

Above the main door is a tablet bearing the Chinese characters 靈境 meaning "The Place of the Spirit." The bronze tablet and the one above the door were designed and executed by Mr. Thos. Liang.

Everything has contributed to make the chapel "a thing of beauty" which will be "a joy for ever."

Into this shrine a group of people gathered on Saturday afternoon October 9th, 1937, for the Dedication Service which was conducted by the Rev. W. F. Dawson of the London Mission.

After the singing of the hymn "The Lord is in His holy Temple," portions of Scripture were read. Prayer was then offered by the Rev. A. P. Cullen of the Tientsin Anglo-Chinese College. The hymn "Every good gift is from above" was followed by an address by the Rev. W. F. Dawson who outlined how the Chapel came into being and spoke of the hopes entertained for its future use.

In an address in Chinese the Rev. T. H. K'ang, of the North China Synod, stressed the importance of the devotional life if there is to be any real outgoing in service to our fellow men. This address was followed by a dedicatory prayer.

The singing of the hymn "Except the Lord build the house they labour in vain that build it" was followed by the benediction.

On Sunday, October 10th, the members of the Hospital Staff were present at a Chinese service when the gift was acknowledged and the Chapel formally declared open for use.

It is the hope, alike of donors and recipients, that the work of the Mackenzie Memorial Hospital in all its branches will be strengthened through the use that will be made of the Bryson Memorial Chapel.

RELIEF WORK IN THE CITY OF ANKING

A Report sent by the Chinese vicar of an Episcopal Church to the National Christian Council of China, Shanghai

1. The Roman Catholic Church and the Sheng Kung Hui (Episcopal or Anglican Church) are doing some relief work, but a joint committee is not yet possible. The "Special Times Emergency Committee," organized early in August, is a joint committee representing the two Sheng Kung Hui churches, the two Middle Schools and the Hospital. One of the two divisions of this committee is largely concerned with relief work.

2. (a) The Roman Catholic Church is doing medical and religious work for over 100 wounded soldiers in their own compound. The Sheng Kung Hui is doing medical and religious work through St. James Hospital, into which the most serious cases from the various base camps are sent. As the increased number of beds set up in the Clinic Building (some 68) makes the work more than the regular staff can manage, especially at certain hours, Christians from outside come regularly to help with the feeding, etc.

The Emergency Committee is now raising funds to meet the need of a varied program which they hope to carry out for the wounded soldiers: entertainment, comforts, educational and religious.

(b) The staff of Grace Church and Grace Primary School and the students of St. Paul's Middle School are helping with the dressings in the several base camps.

St. James Hospital has been doing surgical work in base camps in the city, and in the military hospital across the river.

(c) As wounded soldiers were suddenly brought to Anking, before adequate preparation had been made for their care, the city has not yet taken up the problem of the civilian refugees, of whom more and more are coming from the down-river cities. Our conviction is that a great deal of work must be done this winter by the churches.

3. (a) There are over 3500 wounded soldiers in the city, and more are coming. The Emergency Committee is raising a fund for bedding, clothing and comforts, and the church members and girl students will help with the work. The girls at St. Agnes School have already raised some money among themselves with which to buy material to make cotton jackets for wounded soldiers.

(b) Both parishes are assisting St. James Hospital in this work.

(c) Four First Aid Corps, numbering some seventy church members and students, have been organized and trained under the auspices of the Emergency Committee and divided into classes. These groups have received two weeks courses in First Aid, given by the Superintendent, Dr. John K. S. Sung, and other staff members of St. James Hospital.

4. We need New Testaments, books, pictures, etc.

5. St. James Hospital admits the most serious cases and helps at the base camps. They are trying to make accommodation for one hundred soldiers. The Hospital has 200 beds and 68 extra beds have been fitted up in the Clinic Building. So far, 64 wounded soldiers have been admitted.

6. We are pretty well off for medical supplies but will need all sorts of supplies if the war continues many months longer.

7. On October 10 we had special services in our churches. There were special offerings on that day which will be sent to the NCC War Relief Fund. Unfortunately, the rumours current at that time sent

many people into the country on that day. We may have to organize further efforts to raise more funds for this purpose.

8. Our budget calls for raising at least $2,000 for the following items in relief work:

(a) First Aid Corps and Medicines	$ 700
(b) Entertainment, Educational and Religious Program for wounded soldiers	300
(c) Clothing and bedding for wounded soldiers and refugees	1,000
	$2,000

We are trying to raise half of this sum here (i.e. largely from church workers after they have already pledged $4,850 for the Liberty Bonds). If we could get some help from your Central N.C.C. Fund to make up a part or the whole of this conservative estimate, we would be most grateful.

NEWS OF WAR REFUGEES AND WAR RELIEF

From Peiping a good report has come from Mr. Rowland Cross. It seems that during the 3 months since trouble started in the north, 50,000 refugees have had to be cared for there. Most have passed on, but there are still about 17,000 there, largely women and children from outside the city. Mr. Cross gives the names of 26 welfare organisations including the local Christian union committee, all Chinese, that have coped with the situation; also several international organisations like the Salvation Army, the International Women's Club and the Rotary Club. Outside Peiping, in the areas where there's been fighting inquiries are being made and Mr. Dwight Edwards was to make a trip this last week to Paoting, to study the situation.

A survey of the same kind is being made in Tientsin and in the country districts to the south, down the Tsin-Pu line where there's been fighting. We've had a cheerful letter from Mr. Lewis Gilbert of the Kung Li Hui, who thanks us warmly for letters and reports of our War Relief work sent to Tientsin and says that they've formed there a very representative committee, with a fine spirit, and they're eager to cooperate with us. They're proposing to raise as much money as they can locally. Altogether a very encouraging report.

In Taiyuan, Shansi province, we have been in touch with Mr. F. W. Price to whom we sent $1,400 from a special fund for relief. In a telegram Mr. Price thanks us for this help and says there is real need behind the lines in that province and a committee is being formed. There are some 12 English Baptist missionaries who have chosen to stay by their friends in Taiyuan, and I would like to ask you to remember all our Chinese and foreign friends up there during these days.

A brief word came in yesterday from Sian, Shensi, from Mr. F. S. Russell, also of the English Baptist Mission. The letter was dated October 24. He says things are still quite peaceful in Sian, but the city has become one vast camp for wounded soldiers and war victims. Of these refugees there are 20,000 and every train brings in thousands of them. He feels that present resources are quite inadequate to cope with the situation.

Passing over to Shantung, we don't know much about the needs there except that considerable floods have increased the horrors of war. For that reason we're asking Dr. A. R. Kepler to represent us and the

C.I.F.R.C. in making a visit to cooperate with men on the spot. Dr. Kepler left Shanghai yesterday. Tsinan city has been largely emptied of its population. Cheeloo University has closed but the hospital is carrying on. Five foreign doctors remain there.

Now we go up to West China. Bishop Ralph A. Ward of the Methodist Episcopal Church writes from Chengtu in a letter dated October 11th, which took 15 days to arrive in Shanghai. He says thousands of students have been pouring in to the province of Szechwan, and mentions two he knew personally in Nanking, one from Yangchow in this province of Kiangsu and the other from Canton. He goes on to say, "Other thousands of men and women of modern education and outlook and national spirit have been coming (to Szechwan) from all parts of the country. One of the better by-products of this wretched war," he says, "seems to be a remarkable new development of this West China region with its vast resources, hitherto so largely isolated." Bishop Ward feels that there are very strong reasons for missionaries to remain. American officials have been sympathetic. Among the missionaries of his own church (the American Methodist) Bishop Ward left each free to make his or her own decision, and says that none of them has gone and none proposes to go under present conditions. Finally, the Bishop thanks the general secretary of the National Christian Council for the fine spiritual lead given in recent messages and quotes two sentences that came to him with special force: "the soul of China is at stake"...."What China needs at present is a reinforcement of spiritual power, and that power Christianity alone can give."

Talking of West China, you'll be interested to know that Dr. Stanley Jones went by airplane last Friday from Hongkong to Hankow and he's going on up to Chengtu this week. This was in response to urgent invitations, and we hope that later in November Dr. Jones may be able to come to Shanghai and East China to carry out the plan we had in mind for him and respond to the warm invitations from this part of China. It's good to know that so many places are eager to have him, even though it creates some difficulty in arranging his program in China. Evidently the hearts of many people are open and responsive.

Coming down the river to Central China, Mr. Baker in Changsha reports good quiet work being done and he inquires also about a visit from Stanley Jones. The editor of the paper called "The Christian Farmer" (T'ien Chia), Mr. T. H. Sun, has also made his headquarters in Changsha. He reports that they have built up a circulation of 35,000 copies and says that this represents an actual reading constituency of at least ten times that number, that is to say about 350,000 readers. I hope we shall all continue to support this splendid effort, as we think what it may mean for the development of the Christian cause especially in central and west China.

We paid a little visit to Anking last week so we will just thank our friends there for some fine reports, which we may be able to circulate, and so come down to the capital, Nanking.

At Nanking the Theological Seminary is open and has 24 students, which includes all members of the senior class. Dr. Handel Lee sends us a spirited report which can't forbear to boast of their large dug-out which will accommodate 70 or 80 people. It was made under the direction of Prof. Sone, and the head of the police in that section said it was the best of the 5000 dugouts in his district of the city. Dr. and Mrs. James are there, and Dr. and Mrs. P. F. Price are making their way back to Nanking from Shanghai.

In Nanking also the Christian War Relief Committee is holding weekly meetings and doing splendid work, supporting the university hospital, making a careful survey of refugees, providing clothing and shelter both in the city and at Hsiakwan, planning recreation, education and religious work, and running a special section on women's and children's relief.

Before I leave Nanking I'd just like to quote one sentence in a letter from Miss Vautrin. She says, "Christianity comes to have real meaning in days like these. Prayers that were words before come to have new and deeper meaning. I wish we could get out special Bible Study Courses for church members that will be of special help to them in forming and keeping Christian attitudes during this period of war."

This last week the town of Sungkiang has suffered severely. It is an hour or so down on the line to Hangchow. Last Sunday (October 24) about 18 bombs were dropped in the thickly populated sections of the town. Last Friday they came again. According to an eyewitness, one of our own colleagues who is here now in Shanghai, they appear to have dropped large quantities of bombs systematically from the East of the city, through the centre to the West. Ten or a dozen bombs were dropped on the S. Methodist Compound in successive rounds. The girls school was completely destroyed by flames in 3 hours, so it is inferred the bombs were incendiary. Two residences have been damaged. Small houses around were demolished. At no time have there been soldiers on the compound, not even wounded soldiers, or refugees. A large American flag was flying. Loss of life seems to have been extensive elsewhere in the city. The papers report 1000 killed and wounded with several hospitals completely destroyed. I prefer not to make any comment. We can only extend our deepest sympathy to our friends and all members of the stricken community in Sungkiang.

There is not much direct news from S. China this week. From Foochow, Bishop Gowdy writes (on October 19) that there has been no bombing in the city, but many people have moved away into the country. The churches are having a hard time financially. Yet one church (I think the Tien An Tang) took a collection for refugees a few weeks ago and raised over $100 which was sent through some government agency. Then they took another collection at the request of the N.C.C. (on October 17) and raised about $134 which is to be sent to us here. I mention this to show the fine spirit of mutual helpfulness which is found all over China in these days.

And so we come back to Shanghai. The situation here is on such a scale as really to need a whole Talk devoted to it. It's estimated that 250,000 refugees have already evacuated the city but there are perhaps 750,000 left who will have to be supported in the course of the next six months. Local bodies have contributed about 3 million dollars already but the International Red Cross Committee, which is coordinating the work in this area, is launching an appeal for a budget of 10 million dollars more. This will include the needs of hospitals and wounded soldiers as well as refugees. The ministry of finance through Dr. H. H. Kung has contributed one million dollars towards the fund.

The Shanghai Christian Federation is conducting its own relief work, in a dozen centres, raising a budget of $40,000 for the three months September, October, November. They have been given some help out of the N.C.C. relief fund, which means that you who have contributed to our central fund have had a share in helping Shanghai.

I think I can assure you morale is good here. For instance, the University of Shanghai is in full swing with an enrolment of 350 in

the college and 220 in the middle school. They're in the Yuen Ming Yuen Road buildings and have a religious program as we'l as classes. The last week has been very trying, the evacuation of Chapei, the gallant stand of 500 men in the Continental Bank godown across the Soochow Creek, incidents in the Western district involving the death of British soldiers, and the influx of thousands of refugees, though many perished before they could reach safety.

N.C.C. Broadcast from Station HMHA Shanghai, Oct. 31, 1937.

THE SWEDISH MISSION IN CHINA (Associate Mission of the C.I.M.)
A RETROSPECT

It was in the year 1887. Amongst the one hundred who had received a call from God to go to China as His ambassadors was a young undergraduate of the University of Upsala. His name was Erik Folke. At that time there was no Swedish missionary in China. Early in 1850 two young clergymen had been sent out, but their work was of short duration, as one of them was killed by pirates, and the other felt so down-hearted that he soon returned home. Another young man also went out from Sweden, but in connection with the Basle Mission. He died after seven years of successful labour. There was not much interest then in the evangelisation of China, but young Folke felt a strong inner calling to go to that land and its people. Was it perhaps the zeal of Gutzlaff, the prayers of Hudson Taylor and the self-sacrificing life of William Burns that so inspired a friend of Mr. Folke's, a retired missionary from the Gold Coast, that he did what he could to persuade Folke to go to China? Who can tell? At any rate it seems as if God's time had come for missionary friends in Sweden to take up work in this needy field.

At this time Miss Murray of Bethan Home, London, one of the older generation, visited Sweden and while there she heard of Mr. Folke's desire to go to China. She invited him to stay in her Training Home to learn English. While in London he came into contact with some Swedish friends who were interested. These friends urged Mr. Folke to tell about his desire to go to China, at a public meeting, but he did not feel led to do so. For this he was reprimanded by them. "How can you expect God to send you to China, when you don't enter the door that has been opened for you?" They said it was customary at these meetings for anyone who had a missionary call to make the fact known, so that some arrangements might be made in order to supply their needs. Now it was too late! The door seemed to be shut. A little later Mr. Folke attended a drawing-room meeting in Mrs. Boardman's home. At the meeting a letter which ran very much as follows was read:

'This morning I felt led by the Lord to offer half of my yearly income to any young man who feels it to be the Lord's will for him to go to China, and I felt this call so strongly that I must write and tell you this before I get dressed.'

'Happy young man, I thought,' said Mr. Folke, 'for whom the Lord so cares.' The next moment the lady who had read the letter, stood before me and said: 'Was that not joyful news?' 'Yes,' said Mr. Folke, 'for the man it concerns.' 'It is for you! Make yourself ready now and go to China,' was her answer.

'From an unknown donor,' Mr. Folke says, 'I received all that I needed for outfit and passage money and besides that a little extra. It was many years later and only after her death, that I learned the name of the person whom the Lord had so used.

This was in October, 1886, and the 27th of January, 1887, the boat left for Shanghai. He arrived there on the 17th of March, 1887. Mr. Folke had no one to meet him, but had a letter of recommendation to Dr. Griffith John, who lived in Hankow, several days' boat journey up the river from Shanghai. But on the Bund he was met by a friendly gentleman in Chinese dress who asked who the young man was and where he was going. It was James Landale, very well known in the history of the C.I.M. He told Mr. Folke that when he had arrived in Shanghai six years before he had been met by a missionary who received him in like manner, and he then made a promise that any time he came to Shanghai he would go down to the steamer to see if he could find an opportunity of repaying this friend's kindness. Mr. Landale took Mr. Folke to the China Inland Mission Home and from that day a friendship commenced which has lasted now for 50 years.

When Mr. Folke went out to China no committee had been formed: he only had two or three friends who had promised to do what they could by prayer and work to stir up interest. Now there is a strong committee and also a ladies' council, who devotedly and unselfishly serve the Lord in this great work—China for Christ.

Mr. Hudson Taylor visited Sweden for the first time in 1889. Later on he paid another visit, and we have also had the pleasure of seeing with us Messrs. Hoste, Gibb, Sloan, Aldis, Martin, General Mackenzie and others.

After Mr. Taylor's visit the Mission became an Associate Mission of the C.I.M. in accordance with the Principles and Practice of the Mission, but at the same time it remained an independent mission. This happy fellowship has, as has already been mentioned, now existed for a period of 50 years. It has proved an untold help and blessing to us for which we cannot be thankful enough.

Our field is situated at the bend of the Yellow River and consists of a considerable area in each of the three provinces of Shensi, Shansi and Honan. The population is about 6,000,000 souls.

When the work began there were no Christians, no churches and no cities opened to the Gospel. Now, through the blessing of God, there are 13 cities opened and a number of out-stations and 6,000 communicants. About 10,000 have been baptized since the commencement. Like all other missions we have had to go through many difficult experiences, such as the Boxer upheaval, the revolution, the evacuation, famines and brigandage, but the Lord has graciously helped us through and no lives have been lost.

The present number of workers is 63, of whom some have retired from active service. One hundred and fifteen have been accepted since the beginning of the work, and of these 21 have died and 30 have retired from the work.

All our temporal needs have been supplied. We have never been in debt, but always had a few shillings in the bank! The first year of the mission, 1887, the income amounted to 2,993 Swedish crowns. For 1936 the total income was 185,305 crowns. Since the beginning about 6,000,000 crowns have been received.

When the Mission celebrated its 50 years' Jubilee this year a great number of friends gathered in Stockholm for praise, prayer and thanksgiving. Amongst these were not a few who had followed the Mission from its beginning.

With grateful hearts we praise the Lord for all that is past and trust Him for all that's to come.

Rev. August Berg, late Supt. of Mission, *China's Millions*, Aug. 1937.

Work and Workers

The British & Foreign Bible Society in Moukden and the North:—The Society's Bible House is situated on one of the main streets of cosmopolitan Moukden, an impressive witness to the value which the Christian Church places on the circulation of Holy Scripture. Passers-by can see in the windows the open pages of the Bible in their own tongue wherein they were born—Manchu, Mongolian, Chinese, Japanese, Korean, English, German, French and Russian.

From this centre the Scriptures are dispatched to the forty colporteurs who work in the different parts of the country: some in the large cities, such as Hsinking, Harbin, Kirin and Tsitsihar: some in the wide country districts where the population is sparse and the dangers from bandits and robbers many: some on the borders of Siberia and Mongolia. A Japanese colporteur labours among the million Japanese, and in close co-operation with the Japanese Church. Three Koreans are distributing the Scriptures among the two millions of their fellow-countrymen. They too are linked with the Korean Church, which is an aggressive, self-supporting community. Working for the Russians is a brave and devoted colporteur, who, before the door into Russia was closed, did splendid work in Siberia. Among the Chinese who constitute 85 per cent. of the 30,000,000 inhabitants, there are thirty-five colporteurs doing heroic work for their own people, under difficult conditions.

The most northerly mission work in the continents of Europe and Asia was opened up by one of the Manchu colporteurs three years ago. He visited the city of Taheiho, not far from the North Siberian frontier, and within a month sold over a thousand copies of the Scriptures. The interest created led the Home Missionary Society of the Presbyterian Synod to send an evangelist, and now there is a nucleus of the Christian Church in that city, with thirty-five families in Bible classes and inquirers' meetings. Three colporteurs are doing pioneer work in the far North of the country, bringing for the first time into the homes of many the message of salvation. It is a task demanding great courage and devotion, and as a manifestation of the natural desire to have a place of worship in the wilderness of heathendom, there are, in growing numbers, prayer centres in the homes of the people. Too small to be called preaching halls, and, having neither evangelist nor pastor, not attaining to the dignity of a church, these centres are designated, "Chi Tao Soh," which by translation means "Place of Prayer." I like to think of these three colporteurs, whilst on their travels, writing to their friends, the modern Priscillas and Aquilas, and conveying to them the equivalent of St. Paul's message, "Greet the Church that is in their house."

Since my visit to Manchukuo Mr. and Mrs. Robertson and their splendid band of fellow-workers have been often in my thoughts and prayers. Theirs is a difficult field. They need all possible spiritual strength and fortitude, and therefore I would beg of you to be "The Lord's remembrancers." Rev. J. R. Temple, D.D. *The Bible in the World*, September, 1937.

A Chinese Bible-lover: Li Jui of Hankow:—In Hankow, a bustling, Oriental town six hundred miles from the coast, there resides a Chinese gentleman, Mr. Li Jui, whose love of and devotion to the Bible is extraordinary. I should imagine there are few men in the world who have had Li Jui's arresting career, and on this account I want to paint a pen-portrait of him.

Though in some circles Mr. Li Jui is now known as the Oil-King of China, he was born fifty-one years ago of most lowly parentage, and during his boyhood days he lived in Taku, a village in the west of Chihli (now known as Hopeh). In spite of poverty, his father and mother, like tens of thousands of Chinese parents, wished their two boys to become scholars, so, underfeeding themselves, they sent their sons to a country teacher, who taught Li Jui to repeat by heart the famous Four Books and parts of the Five Classics.

In June, 1900, in the Boxer Rebellion, after witnessing the bombardment of Taku by gunboats, the boy and his parents escaped into the country, where, like many other refugees, he slept, with scanty covering, for three months on the grass of the fields. With the subsidence of the storm, he returned to the parental hut, where he was able to study at close quarters the soldiers of Western Powers. What he saw confirmed what he had heard of the "foreign devils." Their drunken, riotous, vicious living (I am using Li Jui's own words) disgusted him, and shaking his head, he decided that Chinese were far superior to Europeans.

Two years later he was sent for twelve months to a school in Tientsin, the Anglo-Chinese College, and here he came under the influence of that great missionary, Dr. Lavington Hart. Li Jui was immensely impressed by the difference between the foreigners in the school and those he had seen in Taku. What was the explanation? For many weeks he quietly watched the man who took morning prayers—Dr. L. Hart. He noticed that he read from a little book, and then, bending the head, prayed. How different this man was from anybody Li Jui had ever met! After a long time the lad decided there was something in that little book that made the difference. Secretly, for fear of being ridiculed by his fellow-students, he bought one of those little books and began to study it in private. I need scarcely say that the little book was the Bible, which proved to be the golden key that opened Li Jui's heart. It became to him the "pearl of great price," and the passing of the years has but served to increase the pricelessness of this Book of books.

After a year in the College, Li Jui had to go into business to earn his daily bread. Using his nights, however, for study, and thus working over a period of years, he made himself an efficient business man and acquired an excellent knowledge of English. Strange to record, at the outset his employer was a European Jew, who made Li Jui work like a galley-slave; but Li Jui maintains that that was the making of him. A few years later in Chefoo, Li Jui met a missionary who advocated that Christians had a special duty toward Jewish people, and this, with memories of his first employer, led Li Jui to take such an interest in the Jews that, as he became rich, he sent subscriptions to Missions to Jews in America, Africa and England. It seems extraordinary, doesn't it, to think of a Chinese sending money, year after year, to these three countries for the salvation of the Jews, but, as Li Jui says, "But for the Jews we would never have had the Bible."

Sixteen years ago, anxious to understand God's Word more fully, Li Jui commenced the study of Greek, at which he worked with considerable diligence, and ten years ago he engaged a Polish Jew to tutor him in Hebrew, so anxious was he to comprehend the unsearchable riches of Christ.

To-day Li Jui is a rich man, a very rich man, but, unless you knew it, you would not think so. Simple in his tastes, gentle in his manners, and modest in his attire,

Li Jui is a charming Chinese gentleman. On Sunday afternoons he may be seen slipping into an English-speaking Church where he worships with great regularity, and during the week an engagement which he will never miss is his Monday evening Bible Class, at which he endeavours to pass on to Chinese youth the incomparable worth of the Book. He never goes to a theatre, never visits a cinema. He doesn't smoke and doesn't take intoxicating liquors—not because he thinks that theatre and cinema-going and smoking are wrong, but because amongst his Chinese friends he wishes to be above reproach.

Last year, hearing that his old College in Tientsin was in need of funds, he sent ten thousand dollars, with the promise of more this year; on reading the Annual Report of the British and Foreign Bible Society and discovering that there was a large deficit, he sent $2,000 to England, and gifts such as these he is constantly making. A few days ago he asked me to work out for him a scheme whereby a large gift he plans to make can be used to take the Word of Life to unevangelized masses in inland China. He himself has found such an incomparable treasure in the Scriptures —he reads the Bible through twice every year—that he believes that his wealth was given him by God to be used for the extension of God's Kingdom. Truly these promptings of Providence are setting the feet of Li Jui upon paths undreamed of.

Mr. Li Jui doesn't know I have written this. If he did he would say, "Ask your friends to pray for me." I do this—pray for this Chinese gentleman. Rev. W. H. Hudspeth, *The Bible in the World*, August, 1937.

Shanghai Christian Broadcast: —The Christian Broadcasting Association has gone thru its share of uncertainty within the past few months. The question has been asked so many times of late, "What is the matter with Station XMHD"?

First: The wave-length was changed from 840 K.C. to 1420 K.C. which proved to be unwise. It is now 760 K.C.

Second: A contract was let to put the antennae up higher, so new masts had to be put up and on different buildings. This was indeed a good move yet the iron-masts 126 feet high on the True Light Building blew down one day. A little material damage was done but no one was injured. We did not stop work but tied the antennae wires to a building nearby.

Third: On August second a big typhoon began its work of destruction in Shanghai. After the second day, the other mast came down. Both masts were down. We seemed to have no plan. There was a loss of two or more thousand dollars.

Fourth: The contract was then let to a proper engineering firm to put up the two masts but before the work could begin, the war with Japan started. It has been impossible to erect proper masts but the station has been "carrying on" since September, with bamboo poles used as masts. We ask the sympathy of all our friends for we feel now of all times is the time to give out His Glorious Message of Salvation.

Fifth: War brings chaos and disorganization. Station XMHD has had its share yet we feel we should now "Go Forward" in this grand work of which you have a vital part.

The Station is happy to have Dr. Joseph King as manager. The writer is doing all he can in an evangelistic way and in a promotional way. We all welcome Dr. King and will do our part to help him for he can put only a small amount of time in the studio.

We are now arranging our program. If it is not completed for this edition of the Bulletin, it will be given out over the air and

printed in our next Bulletin. C. J. Lowe, *Christian Broadcast Bulletin*, September.

A Military Officer's Bold Confession of Christ:—A case of more than ordinary interest is reported by Mr. C. T. Paulson, who has opportunity for preaching the Gospel among five hundred Central Government troops stationed at a large new arsenal a few li out from Hokow, in the province of Kiangsi. Mr. Paulson writes:—

'We have had the pleasure of baptizing the Commanding Officer, a young man named Wu, who has come over to Kiangsi from Chekiang and had contact with Mr. G. Hutchinson and Mr. R. W. Porteous before coming here; also a Mr. Hong, the army doctor, and two more of Wu's men. It was a great joy to see the way these men came in for the three days' special meetings, and sat through every meeting (three a day), listening to the Word of God. For these officers to have fellowship with farmers and other common classes of Christians truly showed that the love of God had been shed abroad in their hearts by the Holy Spirit. Wu's bold stand for the Lord has been the talk of the town, as well it might be. Whether on the street or in the country, he confesses Christ and exhorts the people to repent and turn to God. The Church leaders and Christians have been greatly encouraged by his bold stand. He has given an open invitation for our evangelist, Mr. Ho, and the Church leaders to visit the camp at any time to preach to the soldiers. He now wants 500 copies of the Word of God to put into the hands of his men. Please remember this work in your prayers.' Rev. James Stark, *China's Millions*, September.

Dr. John C. Ferguson:—Fifty years ago on October 25, 1887, Dr. and Mrs. John C. Ferguson arrived in Shanghai from San Francisco. On their voyage as far as Yokohama they had travelled on the City of Peking commanded by Captain Dearborn, the father-in-law of Mr. J. O. P. Bland. They reached Shanghai on the Yokohama Maru on which Mr. George (afterwards Marquis) Curzon was also a passenger. After a year in Shanghai as a language student, John Ferguson went to Nanking where he remained ten years; then he returned to Shanghai and until 1911 he made his home in this city. From 1911 he and his wife moved to Peking where they have lived ever since. Thus Dr. Ferguson's fifty years in China have been spent in three of China's chief cities. As an eager student of Chinese affairs, as a journalist and as an authority on Chinese art treasures Dr. Ferguson is highly esteemed. His services to Chinese education have been specially recognized by the Government and he can look back on a long period of residence in a country where he has made many friends, with the comforting reflection that his work and views are appreciated. His physical fitness testifies to the salubrity of China's climate and to his own stamina in facing the vicissitudes of years which have been of such momentous importance to China's national development. Although he is no longer in Shanghai he is represented here by a grandson-in-law in the British Consular Service and another son-in-law in command of the American Marines' Brigade presently on active service with this garrison. In tendering to him hearty congratulations on a notable Golden Jubilee, it is fitting to include within their scope his devoted wife whose own capacity for friendship and hospitality has won for her affection wherever she has gone. Ten years ago, in commenting on Dr. Ferguson's survey of forty years' experience of China this journal remarked:

> Dr. Ferguson is probably one of the few men who have been intimately connected with all

of China's biggest political and military leaders who has not allowed the inevitable discouragements and disillusionments to rob him of his confidence in the Chinese people. His remarkable poise and good temper, sound judgment and tact, have made it possible for him to exert an influence which has been exceptionally wholesome for both China and the foreigner resident in China. That tribute has not become musty with the passage of the years. It endowed its subject with that breadth of vision and faith in human nature which must necessarily form part of the equipment of the true philosopher in politics. So Dr. Ferguson has remained to be saluted as he records another decade in a career which his friends hope will have more to give him in enjoyment of happiness in China. *N.-C. D. N.* October 25.

Shanghai Women Gather for Relief Work: — Unprecedented enthusiasm for a common cause was displayed when over 100 women from all walks of life reported the results of the drive made by them for the Women's National Liberty Bond Committee and also organized committees for the care of at least 1,000 wounded soldiers. The meeting, which took place at 291 Route Boissezon during the week-end, was presided over by Mme. H. H. Kung, wife of the Vice-President of the Executive Yuan and Minister of Finance. Reports made indicated that the women's campaign to raise their quota of $1,000,000 of Liberty Bonds would soon be successfully concluded.

During the meeting, many constructive ideas to meet the national emergency were freely put forward, encouraging those usually inarticulate. The hearty spirit of co-operation and unity of purpose were further evidenced by the immediate response to a call for volunteers to take care of two hospital units.

Financed by the Hongkong Committee, headed by Mme. T. V. S ong, the units will accommodate at least 1,000 wounded soldiers. From the Colony 24 doctors, including foreign physicians, and a group of nurses will shortly arrive to staff these hospitals. Committees were organized at the meeting to take care of the food supply and other services. It is understood that Hongkong will also provide a large portion of the medical requirements.

An interesting note was given at the meeting when a valuable diamond ring donated by a woman to the Liberty Bond fund was received.

Among those present were Mme. T. V. Soong, Mrs. O. K. Yui, Mrs. Herman Liu, Mrs. Tsuyee Pei, Mrs. P. C. Yang, Mrs. Richard Pan, Mrs. Walter Kwok, Mrs. Loy Chang, Mrs. C. F. "Burma" Liu, Mrs. T. W. Kwok, Mrs. Fisher Yu, Mrs. T. Y. Chang, and many others. *N.-C. D. N.*, Oct. 26.

A New Tribe Reached:—You will, I think, be interested to hear of effort to reach a fresh tribe, known as 'Hong-i,' in Yunnan. The hearts of some of the senior workers in the province have been burdened about this unreached tribe, but it has been given to one of the younger missionaries, who has been in the field less than three years, to establish contact with it. Mr. A. R. Allen, writing from Lotze, says:—

'Last evening I returned from of an effort to reach a fresh tribe, situated in the heart of the mountains to the west of us. Work has not before been done among them. On our first Sunday in this station a member of this tribe came and invited us to his village. He was a believer who had been led to the Lord by a Nosu tribesman. The invitation was accepted, and when I arrived at the village there was a fairly large building in the making. You can imagine the joy it gave, when this man told me it

was to be a home for us and a chapel. The result of the visit was that nearly the whole of the people in that village of Kan-pa turned to the Lord. When I gave the invitation to those who wished to turn from their idols, about sixteen families in the one village all accepted the Lord. Mrs. Allen and I are going up there again in a fortnight's time to spend several days with them. I know you will join us in prayer for these people.' Rev. James Stark, *China's Millions*, Sept.

Moslems and the Lord's Return:—From Morocco come some very striking statements concerning the Lord's Second Coming as quoted in the Sunday School Times of May 8th of this year. As these statements could be almost reproduced among some of the Chinese Moslems I will give a brief summary. Missionaries had told him (Pastor Parrot) that the Arabs constantly speak of the gravity of the times. "Things are on the point of changing. We know that the Lord is about to return. It is the last time." Checking up on this to see if it were said just for the missionary's ears he enquired in the Great Mosque at Algiers and heard the following astonishing statements. One is reported to have said: "Every day in all the mosques they preach that our Lord Jesus will appear some day and judge the world. Present-day events indicate that he will return soon." Another, an old Marabout (Saint of one of the Sufi orders of mystics in N. Africa) while reciting his rosary beads sagely replied: "The Lord Jesus is about to return. He will reign and all Arabia will believe on him and all Morocco." Still another offered the following: "When he shall return he will be God. He will make the Mohammedans Christians. All leading Arabs know this, but they do not say it publicly before the people. We believe in the Kingdom of Christ upon earth. He will reign a thousand years and will make the Arabs Christians and righteous. The hour is at hand: perhaps in five or ten years, perhaps in twenty-four hours; perhaps in five minutes."

All who have had dealings with the Moslems scattered throughout China can witness that in the most unlikely places belief in the return of Jesus (Rī-sha) Christ (Mih-hsi-ha) is a part of their common belief. These statements from Morocco are therefore very interesting from the angle of the Second Coming but from several other angles they are illuminating. The names Lord, and Lord Jesus, while quoted in capitals might very easily be the title "Sayid" which can also be applied to holy men such as "Our Lord Adam." His being "God" "when he shall return" is a startling statement but when one realizes how the Sufi Mystics in their ecstatic seances break through all the bounds of orthodoxy in their pursuit of deity this is not so extreme. *Friends of Moslems*, Oct. 1, 1937.

N. C. C. of India Study Booklets on 1938 Conference Topics:—We are able to print in this number of the Review two of the several papers that are to be published for stimulating thought and discussion on the topics set for Hangchow.[1] One is on 'How far can the Church in India utilise the different cultural inheritances found in India?' written by Mr. G. Vethanayagam Job. A brief paper on the same subject but from the background of Muslim culture will appear in the October number of the Review from the pen of Miss Akhtar Quambar. These two articles will be reprinted together as a booklet for use by discussion groups. The other paper is on 'The work of the missionary and his training,' written jointly by the Rev. C. C. Pande and the Rev. W. J. Cul-

1. Place of the Conference now uncertain. Editor

shaw. Reprints of this are also being made for wider use. Both these topics come under the main subject: 'The Life of the Church.'

In the October number of the Review we hope to publish papers on some more of the Hangchow topics, and reprints of these will be available by October 15th. The rest of the booklets will be printed independently of the Review, and we hope that by the second week of November copies of the booklets on most of the Hangchow topics under the five main headings will be available for sale in the National Christian Council Office, Nagpur. *The National Christian Council Review*, Mysore City, India, Sept. 1937.

The Witness of Generalissimo Chiang:—The personal testimony of Generalissimo Chiang Kai-shek, given at the East Asia Methodist Conference at Nanking last Easter, has evidently been widely broadcast throughout the provinces and has resulted in a spirit of enquiry. The Chief of Staff of one Army Division stationed at Tsunyi, in Kweichow, is reported to have been helped by it, and to have begun regularly to read his Bible. Mr. W. Holland writes:—

'Tommorow he is accompanying us on a preaching trip to a big market eight miles from this city. We are praying for his definite conversion.'

The Generalissimo's testimony was printed in one of the Chinese newspapers in Chengtu, the provincial capital of Szechwan, and as the result Mr. Percy King reports contacts with a number of military men and school teachers. Rev. James Stark, *China's Millions*, Sept.

St. Luke's Hospital, Shanghai:—In this issue we are able to present pictures showing the destructive effects of the war on St. Luke's Hospital, Shanghai, which in 1926 completed seventy years of service.

During 1926, the hospital cared for 2,927 in-patients and gave 116,041 treatments to out-patients.

The hospital buildings in Hongkew were evacuated under fire and much of the equipment and supplies were left behind. The workers are now carrying on in the cathedral Girls' School at 425 Avenue Haig with the kind permission of the School Trustees.[1] Though greatly reduced both in efficiency and the number of patients, the hospital is still able to care for 90 sick and wounded civilians in distressed Shanghai.

The staff is assisting in three other hospitals in Shanghai with a total capacity of well over 1,000 patients.

This hospital in normal times receives about one half of its budget from pay patients. Under present conditions the class of patients treated can pay practically nothing, therefore the hospital is facing a monthly deficit.

As the present temporary quarters are needed for school purposes, an appeal is being made for other temporary quarters and for emergency funds to tide over the present crisis. In view of these circumstances we are glad to include the following article on St. Luke's in this issue of the Recorder.

St. Luke's, Shanghai, Has Thrilling Record:—Among the thousands of patients passing through St. Luke's Hospital, Shanghai, each year, none are more pathetically in need of physical help than the youthful apprentices who fall sick or are injured in the numerous factories and industries in the Hongkew and Yangtsepoo districts. These lads are practically slaves. It is seldom that their owners will pay anything for the care of these boys as they frankly say that they can get plenty more if the little fellows die.

During the past year, with the assistance of the Shanghai Muni-

1. Later moved to Cathedral Boys' School, Kiukiang Road. Editor.

cipal Council Industrial Section, a number of Shanghai industries where these little apprentices work were visited by a group from St. Luke's Hospital to see where the patients come from and to find the causes of their diseases. Conditions were worse than was thought possible.

From ninety to ninety-five per cent of the work in these industries is done by children between the ages of ten and fifteen years. The girls are paid a small sum and do not live in the plants. They seem better off than the boys, who receive only their food and a space in a loft in which to sleep. Most of the food is contracted to the lowest bidder and is insufficient to prevent beriberi. They sleep on the floor of the lofts above the shops so thick that the feet of one are in the face of the next child. Of course, these lofts are well supplied with rats, bed bugs, and lice. The doctors found that a very large percentage were developing beriberi, that where they were working with lead, they were contracting lead poisoning; with brass, brass poisoning.

The Shanghai Municipal Council Industrial Section is doing what it can by trying to educate factory owners and persuade them to improve these conditions. Its coöperation with St. Luke's Hospital is a great help, but the Section has little power to force an improvement. It is not only going to take education and persuasion with these owners, but laws, and laws with "teeth" in them.

Fortunately it is not true that all industries in Shanghai underpay and mistreat their laborers. Many industries, Chinese and foreign, are concerned about the health and welfare of their employees and also gladly donate to this hospital, or other hospitals in Shanghai regularly. The names of quite a number of them are shown in St. Luke's subscribers' list. The pity of it is that often these industries have to compete in price with those who live on the life blood of these little helpless apprentices.

During the seventy years that St. Luke's Hospital has ministered to the people of Shanghai, it has given between one and two million hospital days' care to in-patients and between four and five million treatments to out-patients.

St. Luke's has been one of the pioneers of Western medicine in Shanghai. It serves as the teaching hospital for the Medical School of St. John's University. Many of the leading doctors of Shanghai and other places in China have been trained at St. John's and St. Luke's. In this way the hospital has not only served Shanghai, but also has had a large part in extending its healing work all over China.

The work of making known the love and teaching of our Lord and visiting in the wards, conducting the chapel services, giving religious instruction, and preparing classes for baptism and confirmation is done by the Chaplain's staff. This consists of the Rev. Cameron F. MacRae, the Rev. S. E. Shen, and Catechist Tseu. They have the assistance of medical and other members of the hospital staff and of friends from outside the hospital. The Chaplain and his aides try to keep track of such of the ex-patients as have seemed to welcome their ministrations while in the hospital. That this work is effective is shown by the fact that one of the newer Chinese congregations in Shanghai, 'All Saints,' already a self-supporting parish, had its origin in the impression made upon Chinese people who came to the hospital as patients without knowing anything of the Christian Gospel. Every year, some of the student nurses and other members of the staff are baptized and confirmed.

If one could only persuade the doctors, Chinese and foreign, on

the St. Luke's staff to tell more frequently of the work they do, a thrilling record of fine service would be the result. Here are just three instances of what St. Luke's did for boys:

A boy five years of age complained of chronic running of right ear for almost five months and was treated by a physician outside, but there was no improvement. On careful examination and cleansing a small piece of stone was discovered and removed. The patient made a good recovery in a few days.

Another boy, five years old, complained of swelling of the nose, nasal obstruction, and foul discharge for about six months, with a history of a fall and injury to his nose. He was examined by a specialist in town and was diagnosed as suffering from some sequestrum in the nose. An operation was advised. Upon careful examination and cleaning a Chinese penhead was discovered, surrounded by sloughing tissue which bled easily. The foreign body was removed and the patient was relieved in a few days.

Still another boy of ten years of age was sent in as an accident case, with dyspnea and loud whistling sound when he breathed, which attracted a large crowd when he arrived at the hospital. The accident took place when the patient was trying to blow a whistling balloon. Suddenly the head piece got loose and was aspirated into the air passage. Through immediate bronchoscopy a piece of bamboo whistle was removed and patient was relieved at once.

In its last fiscal year,
St. Luke's Hospital
earned .....$130,965 c.c.
Contributions in China
amounted to ..... 45,678 c.c.
Appropriations from the
Church in the United
States amounted to 300 c.c.

Even after taking into account the aid received in the support of American doctors and nurses, the amount earned by St. Luke's was several times the amount of help given from the United States. Is it any wonder that Bishop Graves asks, "Does not the Church at home think that a hospital doing such real work to relieve suffering deserves more generous support?" *The Spirit of Missions*, October, 1937.

———:o:———

Notes on Contributors

Dr. P. C. Hsu, is on the faculty of the University of Shanghai.

Dr. J. E. Baker is Secretary of the China International Famine Relief Commission.

Miss Roberta Chang is Head of the Department of Local Associations of the Women's Advisory Committee of the New Life Movement, Nanking.

Mrs. Chu Wu Wen Chia, before her marriage, was in charge of the Fondling Home of the City Government of Nanking.

Rev. Kimber H. K. Den is Secretary of The Chinese Mission to Lepers in Nanchang, Kiangsi.

Rev. T. E. Tong is Secretary of The Chinese Home Missionary Society.

Mrs. Mabelle C. Smith is a member of the Presbyterian Mission in Ningpo, Chekiang.

The Committee of Seven, headed by Father R. P. Jacquinot, which is responsible for the establishment and management of the Refugees' Safety Area in Nantao, Shanghai.

In a Shanghai Refugee Camp.